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A LITERAL TRANSLATION
OF THE
VATICAN MANUSCRIPT'S GOSPEL
ACCORDING TO JOHN,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME,
FOLLOWED BY
THE AUTHORIZED ENGLISH VERSION COLLATED
WITH THE ABOVE-NAMED ENGLISH VERSION.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

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ERRATA.

I. 43Jona, read, John—See xxi. 15.

V. 3under, read, in.

VI. 28.....*endures*, read, *endure*.

VIII. 51.....if any one should have kept, read, if any one should
.....*at any time* have kept.

52.....same as 51.

X. 28shall pluck them, read, shall take them by force: ⁶⁴⁰

Note 640.....See Matt. xi. 12.

782.....Cancel the first three lines, and read in their place.

If any one should have kept the saying. Liter-
ally, Should at all times have regarded it;
whereas &c., Should at any time have regarded
it; hence &c., 321.

784.....Cancel. Sense intended to be conveyed is. Dis-
arrangement. See Rule.

1000

P R E F A C E.

To assist the Biblical Student I have here added to my usual form of Publication of *A Literal Translation*, and, *An English Version*, a Collation of that Version with our present Authorized English Version; in doing which, I have made a Verbal Transcript of our Authorized English Version, printing those portions of it which I consider justly represent the Greek Original, in *Ordinary Type*, and those portions which I consider to be Spurious, or do not justly represent the Greek Original, in *Black Letter Type*; and placing over such Verbal Transcript in *Ordinary Type* wherever required, that which I consider is expressed in the Greek Original. By this means, *all proposed alterations* of the Authorized English Version are immediately seen, and their justice can be immediately ascertained by reference to the Greek Original, and to the explanatory Notes

added to my Literal Translation, while the Student is saved the labor of discovering them. It demands especial Notice, That where there is no particular Doctrine, alterations of the Authorized English Version are very seldom required.

M E M O R A N D A.

The Greek Text here used is that of the Vatican Manuscript.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ιησους Κυριος*.

491, Do. *Ιησου.*

492, Do. *Πνευμα.*

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

In the Notes, *Whereas &c.*, means, *Whereas the Sense intended to be conveyed is—Hence &c.*, 321, or, 322,1, means, *Hence the Dis-arrangement.* See Rule 321, or, 322,1.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

Amen.

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO JOHN.

CHAPTER I.

1. In commencing ⁵⁰⁰ *this Dispensation*, the command ⁵⁰¹
 was existing ⁵⁰² *i e had been spoken*, yet the command ^{322,2}
 was with the God, ⁵⁰³ *he having to fulfil it*, as a God the

^{322,2}⁵⁰²
 command was *i e had relation to*,

500. *In commencing.* Had the Sense here been, *In the beginning of all things*, the Article must have been expressed. See Rev. xxi. 6; also John ii. 11; its omission therefore determines, that some other Sense is intended to be conveyed, which from the Context, I judge to be that expressed in the Paraphrase. See Chap. viii. 44.

501. *The command &c.* In vindication of my Translation of this verse, I would inquire. 1st. What Rule, Usage, or Customary *Form of Expression*, does it transgress? 2nd. What better Form of Greek could be employed to express the Sense I have given, than that which is in the original. 3rd. In relation to the Sense this verse is commonly regarded to afford, I would inquire, Where is there any authority for a Word preceded by the Article in the commencement of a record, without any explicit Definition, being regarded as an Appellation of an Individual, when such Word, is not only, not previously well known as an acknowledged Appellation of the Individual, but is, on no other occasion, ever applied as an Appellation of the Individual. To admit such to be the case, is to admit the Article is a nullity. Rev. xix. 13, Is not the same Appellation. It is not, *And his name is called the word*, but, *And his name is called the word of God*. To say nothing of its having been written, 28 years afterwards.

502. See ix. 18 and 24.

503. *A God.* Was this used as an Appellation of Almighty God, the Article would certainly have been expressed before it; its omission therefore determines, that it must be used as an Appellation

500

2. this *God* was existing in commencing *this Dispensation* with the God,

3. all things, by means of him, he made, and without him, he made not one thing, which he has made,

4. by him, there was life existing *in this world*,
 even the life that is a ^{322,2}light of the men ⁵⁰⁵*obtaining it*
 there was,

5. but the light, in the ⁵⁰⁵darkness *in which these men were*, shines, and the darkness it comprehended not *i e and in this darkness it is not comprehended*,

6. a man came, having been sent from ⁵⁰⁶God, name to him John *is*,

7. this *man* came for a witness, in order that he should have borne witness concerning the light, in order that ⁵⁰⁷all should have believed by means of him,

of some other, and this other, I judge from the context to be what I have expressed in the Paraphrase. I judge my view to be somewhat strengthened by the 2nd verse, which would otherwise be a mere repetition of the 3rd Clause of the first verse.

505. *The men*. The Article is expressed, and therefore, *The light of men*, is not an admissible Translation. In like manner, *The darkness* in v. 5, cannot be, *The light shineth in darkness*.

506. *From God*. The Article is omitted before the word *God*, because if expressed, it would imply, that the man referred to had been actually with the Almighty, and was sent from him into the world, such being the Literal Sense; but such not being the Sense intended to be conveyed, which is, *A man sent with direction and power from God*; hence the Article is omitted in accordance to Rule 101.

507. *All should have believed*. Literally, *All men*; whereas &c., *Is restricted to all that hear of it*; hence &c., 322,1.

8. ⁵⁰⁸ *that man the light was not, but he came, in*

 order that he should have borne witness concerning
 the light,

9. ²²⁵ *witness that the light that is true, which en-*
 lightens every man *hereafter* coming into the world
 was existing,

10. in the world, it was existing, and the world,
⁵⁰⁹
 by means of it, existed, but the world knew not him

that is the light,

11. concerning the things ⁵¹⁰ *that are* its own, ⁵¹¹ he
 came, yet the *i e* ⁵¹⁰ *those that are* its own ⁵¹¹ received not

 him.

508. *That man the light.* The Received Translation, *That light,* connects a Masculine Pronoun, with a Neuter Substantive. Had the *Arrangement* been *Regular*, it would have implied, that the Sense conveyed was, *That all should believe by means of him that that man was not the light*; whereas &c., *That all should believe by means of him in Christ. That Man John was not the light*; hence &c., 321.

509. *The world knew not him.* Literally, *They had no knowledge of him*; whereas &c., *They did not accept him*; hence &c. 321.

It is requisite, that whatever is referred to be the word, *World*, in one part of this verse, is also referred to by the same word, in the other part of it, where it occurs; this, however, is not the case in the Translation given in the Received Version. I consider that the word *World*, in this verse, is used as an Appellation for *Mankind*.

510. *The things—The i e those.* It does not appear to me to have been noticed, that the first of these is in the Neuter Gender, and the second, in the Masculine; hence my Paraphrase.

511. *Its own received not him.* Literally, *No man received him*; whereas &c., *Those that esteem the world received not him*; hence &c., 321.

12. Notwithstanding as many as received him *personally*, he gave to them power children of God to have become with *i e as well as* them that believe alone on his name,

13. who, not by blood *i e natural descent*, nor by a will of flesh *i e a determination* of man, but by a God, were made children,

14. although the command flesh became, and dwelt among us, and we beheld his glory, glory like an only begotten, of a Father, filled with grace and truth,

15. John bears witness concerning him, as he has cried, saying, this man that is said *i e described* it was, he that comes after me, before me, has become, because a principal of me he was existing,

512. *Children of God.* See Note on Rom. viii. 16.

513. *Nor of the will of man*, according to the Authorized Translation. These words in the Original stand in the Margin of the Vatican Manuscript, and may therefore have been added as a comment on the Text by some Transcriber, and as the difficulty of giving them a reasonable explanation is nearly if not quite insurmountable, I defer their admission to the Text, till their right there-to has been established.

514. *By a God.* Observe the Omission of the Article, See Rule 101.

515. *The command flesh became.* Literally, *Was fully completed in the possession of flesh*; whereas &c., *Was revealed to man through a body of flesh*; hence &c., 322,1.

516. *John bears witness.* Literally, *He personally now does what is stated*; whereas &c., *His record now bears witness*; hence &c., 321.

16. *and* because out of his fulness, we all received even grace, in place of *i e upon* grace,

17. *also* because the law, by means of Moses, was given ^{518,1} to man, the grace and the truth that is by ⁵¹⁹ means of Jesus Christ was a God's gift,

18. no one hath perceived *them i e hath discovered* ³³³ grace and truth yet, an only begotten God that is in the bosom of the Father, that God declared *them*,

19. now this the record of the John ^{322,2} referred to is, ^{519,1} when the Jews of Jerusalem sent unto him Priests and Levites, in order that they should have asked him, thou, who art thou,

20. then he confessed and denied not, even he ^{322,2} confessed, verily, I the Christ am not,

21. then they asked him. Then thou *art* what,

517. *He that comes after me.* Literally this would embrace all, *That are born after John*; hence &c., 321.

518. *A principal.* I know of no reason for the Omission of the Article here, had what is stated had reference to Almighty God. See Rule 101.

518,1. *The grace and the truth.* Observe the expression of the Articles.

519. *Was a God's gift.* Before the word *God* can be connected in accordance with the Received Translation, and explanation of its position in the *Arrangement* must be found out, which I will wait to see, before I adopt the results that would follow from it. The Article is omitted before the word *God*. See Rule 101.

519,1. *Sent unto him priests &c.* Literally, *Sent expressly to him personally*; whereas &c., *Sent to make inquiries respecting him*; hence &c., 321.

Elias art thou, but he says, I am not, the prophet⁵²⁰
of God²¹⁰ art thou, and he answered, no.

22. Then they said unto him, who art thou, in
order that we should have given an answer to them⁵²¹
that sent us, what sayest thou concerning thyself.

23. he said, I a voice of loud crying in the wilder-
ness am, make straight the way of Jehovah.^{497,2} As
Esaias the Prophet said,

24. and they having been sent existed of the⁵²³
Pharisees,

25. and they asked him, and said unto him.
Then why baptizest thou, if thou the Christ art not,^{322,2}
nor Elias, neither the Prophet of God,⁵²⁰

26. the John answered them, saying, I baptize
with water, among you, there standeth, whom ye
have not known,

520. *The prophet.* John might be a Teacher, a Messenger, a Forerunner, A voice of loud crying in the wilderness, and yet not a Prophet.

Any one predicting any future event, is, Literally, *A Prophet*; hence the expression of the Article, and my Paraphrase; to shew that the reference is to that which is most entitled to the Appellation, *The Prophet of God*, or one that is really a Prophet.

521. *In order that &c.* Literally, *Their answer did not depend on John speaking at all*; whereas &c., *That we should give an explicit answer*; hence &c., 321.

523. *Had been sent.* According to Valpy this should be, *Have been sent*, but as he gives no method of expressing *Had*, by means of

27. after me, coming *to you* is whom I ^{322,2}worthy am
⁴⁹⁸.....
 not, in order that I should have loosed the latchet

 of his shoe,

28. these things, in Bethania, he did beyond the
⁵²⁷Jordan *referred to*. Where the John was existing,

29. baptizing the next day, he sees the Jesus com-
 ing unto him, and says, behold, the lamb of the God
^{527,1}that takes away the sin of the world,

30. this *man* exists, concerning whom, I said, after
 me, a man comes, who, before me, has been made,
⁵¹⁹because a principal of me he was existing,

31. yet I had not known him, although in order
 that he should have been made manifest to the Israel
referred to, through this means, I came, I, with
 water, baptizing,

the Participle, I yield to the dictate of the Sense. See Alford's Note
 on ii. 9.

527. *Stop*. Literally, Had a *Minor Stop* been expressed, the
 Sense conveyed would have been, *The Jordan where John was*;
 whereas &c. as in the Paraphrase; hence the *Major Stop*. See
 Rule 183,1.

527,1. *Behold the Lamb of God which taketh away the sin of the
 world*. It deserves especial Note, that it is *Singular*, *The sin*, not
The sins, it is not said in Holy Scripture, *That the blood of Jesus
 Christ his Son cleanseth us from all our sins*, but, *from all sin*. The
 Penitent man hath not *Sins* from which to be cleansed, "*Having
 confessed his sins God is faithful and just to have forgiven him his
 sins and to have cleansed him from all unrighteousness*," yet hath he
Sin, in the Sin of Adam from which he requires to be cleansed, or
 with him will it remain to all eternity, so then let our cry be, "*Be-*

32. and John attested, [saying *i e affirming by the*
oath, as *truly as* I have been seen,⁵²⁹] the Spirit's
 descending as a dove, from heaven, and its abode on
 him,

33. also, I had not known him, unless *that Being*
 that sent me to baptize with water said⁵³⁰ unto me,
 on whomsoever, thou should have seen the Spirit
 descending and abiding on him, this *man* that bap-
 tizeth with a spirit^{322,2} holy *i e with a spirit*⁴⁹² freed from
guilt it is,

34. and I have seen and borne witness, that this
^{322,2}
man the Son of the God is,
⁵³¹

35. John had remained *baptizing* the next day
 again *i e after* ver 29, and of his disciples, two,
⁴⁹¹

36. and having looked upon the *human form* of
 Jesus walking about, he says, behold, the lamb of
 the God,

hold the Lamb of God which taketh away the sin of the world."
 Especially observe that the Article is expressed before the word,
The sin.

529. *I have been seen.* Who will justify the Perf. Pass. being
 translated, *I saw*?

530. *Said unto me.* From the *Disarrangement*, I conclude that
 St. John had not been personally addressed by the Almighty, which
 the Literal Sense of the passage would have required him to have
 been; hence &c., 321.

531. *The John had remained &c.* Had the *Arrangement* been
Regular, it would have implied, that the time specified had relation

37. and the two disciples heard him speaking, and
 they followed the ⁴⁹¹*human form* ⁵³² of Jesus.

38. Then the Jesus having been turned, and seen
 them following, says unto them,

39. what seek ye. And the ⁴⁹⁴*two disciples* said unto
 him, Rabbi, which is spoken *i e a declaration*, being
 interpreted, Master, where dwellest thou,

40. he says unto them, come and see. Then they
 came and saw. Where he dwells, even with him,
 they abode that day, hour ^{322,2} about ten it was,

41. Andrew the brother of Simon Peter one ex-
 isted of the two that heard by means of John, and
 followed him,

42. ⁵³⁴this *man* ²²⁵finds first the brother that is his own,
 Simon, and says unto him, we have found the Messias,
 which ^{322,2}being translated Christ is,

43. he brought him to the Jesus, the Jesus having
 beheld him, said, thou Simon the son of Jonā art,

to what is stated in the preceding verse, such being the Literal
 Sense; whereas the relation is to verse 29; hence &c., 321.

533. *Stop.* The Sense here is not, *They saw where he dwells*;
 hence the *Major Stop*. See Rule 183,1.

534. *This man finds first.* Had the *Arrangement* been *Regular*
 the Sense conveyed would have been, *This man Jesus*; whereas &c.,
This man Andrew; hence &c., 321.

534,1. *The Jesus having beheld him.* Literally, *Expressly looked*
upon him; whereas &c., *Being aware of his presence*; hence &c., 321.

⁵³⁴
 thou Cephas shalt be called, which is interpreted, a
 stone,

⁵³⁵
 44. he desired the next day *after ver.* 35 to have
 gone into the Galilee *referred to*, but findeth Philip,
⁵³⁶
 and the Jesus says unto him, follow me.

45. Now the Philip *referred to* existed of Beth-
 saida, of the city of Andrew and Peter,

46. Philip findeth the Nathaniel *referred to*, and
 says unto him, whom ⁵³⁷ Moses described in the law,
⁵³⁸
 also the prophets described, we have found Jesus a
²⁷³
 son of the Joseph that is of Nazareth,

534.2. *Thou Cephas shall be called.* Literally, *He should be called Cephas* ; whereas &c., *He shall be called by the name of that which Cephas expresses* ; hence &c., 321.

535. *He desired the next day.* According to the Literal Sense, *The next day*, would be, the day succeeding what is recorded in the preceding verse ; whereas I conceive it has reference to what is recorded in verse 35 ; hence &c., 321.

536. *The Jesus says unto him.* The cause of the *Disarrangement* here is of frequent occurrence. Whenever the Author desires to express that what he records in language, which if understood strictly, is Restricted to a Particular Individual, Thing, or Circumstance &c., he does not intend should be so understood ; but is designed to express the most General Sense that can be described by the words, he effects his object by the *Disarrangement* of the words ; thus here, St. John wishes us to understand, that Jesus did not say privately to Philip, *Follow me* ; but, That he spake the words, *Follow me*, which words were designed for Philip so loud that all present might hear them ; hence &c., 321.

537. *Whom Moses described.* Literally, *Specifically pointed out* ; whereas &c., *Foretold in general terms* ; hence &c., 321.

538. *Also the prophets described.* Those are mistaken, who have produced this passage to prove, that the Appellation, *The law*, is not confined to the Mosaic Law, but includes also *The Prophets* ; for

47. and Nathaniel said unto him, out of Nazareth,

 is there able any good thing to exist, the Philip
 536
 says unto him, come and see,

48. Jesus saw the Nathaniel coming to him, and
 says concerning him, behold indeed, an Israelite, in
 322,2
 whom, guile there is not.
536.....

49. Nathaniel says unto him, how knowest thou

 me, Jesus answered, and said unto him, I saw thee,

 before the act, thee Philip to have called, thou being
 541
 under the fig-tree,

50. Nathaniel answered, Rabbi, thou the Son of
 322,2
 the God art, thou a King of the Israel referred to art,

51. Jesus answered, and said unto him, because I
 said unto thee, that I saw thee, under the fig-tree,
 thou believest, greater than these things thou shalt
 see,

52. and he says unto him. Verily verily I say
 497,8
 unto you, ye shall see the heaven having opened even
 the angels of the God ascending and descending on

had such been the Sense of this passage, why are the words, *The Prophets*, in the Nominative Case, which in accordance to my Rules, determines the Sense to be as expressed in the Paraphrase?

541. *I saw thee &c.* Literally, *I did so by my natural powers*; whereas &c., *I had a miraculous perception of thy position under the Fig-tree before Philip called thee*; hence &c., 321.

the Son of the man *i e* on him of the human race that ⁴⁹³
is the Son,

CHAPTER II.

1. now a marriage there was in Cana of the Galilee ⁵⁴²
referred to the third day, and the mother of the Jesus
was existing there.

2. And both the Jesus was called, and his disciples,
to the marriage,

3. and the mother of the Jesus says unto him ⁴⁹⁵
after having want of wine, they have not ⁵⁴³sufficient
wine,

4. then the Jesus says to her, what ⁵³⁶is it to me or
to thee woman, ^{497,5}since now I can help them. Never
more my hour to exercise miraculous powers comes,
for it has come,

5. his mother says unto the ministers ^{543,1}*i e* those
ministering, whatever he should say unto you, do.

6. And six stone waterpots existed there after the

542. *The third day.* According to the Literal Sense, the third day after what is recorded in the preceding verse, but as I consider the Sense intended to be conveyed, is, the third day after what is recorded in the 29th verse of the preceding chapter; hence &c., 321.

543. *They have not wine.* Literally, *They have no wine*; whereas &c., *They have not sufficient wine*; hence &c., 321.

543,1. See Mat. ii. 16.

manner of the purifying of the Jews, being set, containing in firkins, two or three,

7. the Jesus says unto them, fill the waterpots
with water, and they filled them up to brim,

8. then he says unto them, draw out now and bear
unto the governor of the feast. And the ministers
bore away.

9. Now when the ruler of the feast tasted the
water wine having been made, and had not known.
How it exists *as wine*. But the ministers had know-
ledge, those that had drawn the water, the governor
of the feast calls the bridegroom,

10. and says unto him, every man sets forth first
the good wine, and when they should have well
drunk the worse, thou hast kept the good wine, until
now,

11. the Jesus did this a beginning of the miracles

544. *Stop.* The Sense here is not, *How it became wine*, which is the Literal Sense; but, *From what it became wine*; hence the *Major Stop*. See Rule 184.

545. *But the ministers had knowledge.* Literally, *A full comprehension of the matter*; whereas &c., *A mere knowledge of the outward fact*; hence &c., 322,1.

546. *Every man &c.* See Rule 321. The *Disarrangement* is intended to shew, that this passage is not intended to be understood in its strict Literal Sense. *Men usually so act.*

547. *Jesus did this.* See Rule 321. I see no reason for the

he performed, in Cana of the Galilee *referred to*, so
 made manifest his glory, and so his disciples believed⁵³⁶

 on him,

12. after this, he went down to Capernaum, he,
 and his mother, and the brethren, and his disciples,
 and there they continued not many days,³³³

13. as near the passover of the Jews was existing,
^{547,1}
 so the Jesus went up to Jerusalem,

14. and found in the temple those that sell oxen,
 and sheep, and doves, and the changers of money
 sitting,

15. and having made a scourge, of small cords,
⁵⁴⁸
 he drove out of the temple all both the sheep and
⁵⁴⁹
 the oxen, and poured out the monies of the money
⁵⁴⁹
 changers, and overthrew the tables,

Disarrangement here, unless it be to shew, that in performing miracles, our Saviour did not act by his own power, but by power received from God.

547,1. *So the Jesus went up to Jerusalem.* Had the *Arrangement* here been *Regular* it would have implied, That Jesus had especial reason beyond the celebration of the Passover in going to Jerusalem, thus, *And or also the Jesus went &c.*; hence &c., 321.

548. *He drove all.* Literally, *He drove all men and things out*; whereas &c., *He drove out only all the sheep and the oxen*; hence &c., 321.

549. *And poured out &c.* Literally, *The money belonged to the state, and the money-changers had but the use of it*; hence &c., 321. In like manner, *He overthrew the tables*, that is, *Not their tables, but the tables they used.*

16. and said unto them that ⁵⁵⁰sell the doves, take

 these things thence. Make not my Father's house
 a house of merchandize,

17. his disciples were reminded, that it exists
 having been written, ⁴⁹⁸the zeal for thine house will

 devour me.

18. But the Jews answered, and said unto him,
 what sign shewest thou unto us, that these things
 thou doest,

19. Jesus answered, and said unto them, destroy
 this temple, and I ⁵⁵¹will raise up ³³³it in three days.

20. Then the Jews said, forty and six it is in
 years, this temple ⁵⁵²was in being built, and thou, in
³³³three days, will rear up it.

21. But that *man* spoke concerning the temple of
 his body.

22. Therefore when he was raised from ⁵⁵³*the* dead,

550. *And said to them that sell the doves.* Literally, in the first place, *He said not to them alone, but, In relation to them*; hence the *Disarrangement* of the Verb, *Said*. In the next place, Literally, *That effect a sale*; whereas &c., *That offer for sale*; hence &c., 321.

551. *I will raise up it in three days.* Literally, *I personally will do it*; whereas &c. I conceive, *It shall be done by means of me*; hence &c., 321.

552. *This Temple was in being built.* Literally, The Pronoun *This* here, has reference to the same Antecedent as that in verse 19; hence &c., 321, such not being the case.

his disciples were reminded, that this he uttered,
and they believed the scripture *on the subject*, and
they believed the word, which the ⁵⁵⁴Jesus spoke.

23. Now when he was existing in the Jerusalem,
at the Passover that is a feast, many believed on his
⁵⁴⁷name, seeing his miracles, which he was doing.

24. For he Jesus was not trusting him unto them,
with respect to the *fact*, him to know all *men*,

25. even because he was not esteeming necessary,
in order that any should have testified concerning the
man *Jesus*. Because he was acquainted with, what
^{557,1}was existing in the man *Jesus*.

CHAPTER III.

1. Now a man was existing of the Pharisees, Nico-
demus, name was to him, a ruler of the Jews,

2. this *man* came to him by night, and said unto
him, Rabbi, we have perceived, that from God, thou

553. See Romans iv. 24.

554. *And the word which the Jesus spoke.* Literally, *The exact particular that he uttered*; whereas &c., *The exact sense which he designed to utter*; hence &c., 321.

555. *Many believed.* Literally, *Considering the subject propounded to them*; whereas &c., *Considering the obstacles attending his reception*; hence &c., 322,1.

557. *He was not esteeming necessary.* Literally, *He thought Man was not required to testify*; whereas &c., *He rejected no one for not doing it*; hence &c., 321.

557,1. *Concerning the man.* Observe the Article is expressed.

⁵⁵⁸
 a teacher hast come. For no one is able these the

 miracles to do, which thou doest, unless the God
 was existing with him,

3. Jesus answered, and said unto him. Verily
^{497,8}
 verily I say unto thee, except any one should have
⁴⁹⁸
⁵⁵⁹
 been born again *i e received more than he obtains by*

557,2. *From God.* The Literal Sense of this would be, *That Jesus previous to his coming, had been with God, and was sent by God into the world*; whereas the Sense Nicodemus intends to convey is, *That he was a teacher authorized and acknowledged by God*; hence the omission of the Article before the word *God*. See Rule 101.

558. *Thou a teacher hast come.* Literally, *Thou who art a teacher hast come*; whereas &c., *Thou to be a teacher hast come*; hence &c., 321.

559. *By water and spirit.* The omission of the Article before the word *Spirit*, determines that the Holy Spirit cannot here be directly referred to. See my Tract on Πνευμα. Man is here described in two positions, 1st. In that which is obtained, as regards man, by means connected with the Material Substance called *Flesh*. 2nd. In that which is obtained, as regards man, by means unconnected with any Material Substance; hence the first is designated *Flesh*, and the second *Spirit*. The last consists in those things, which as regards man, he by *Flesh*, or any Material means, cannot obtain, yet without which, no one *can have entered the kingdom of God*; such for instance. An assurance in this world, of the pardon of sin—of reconciliation to God—of being His people—His sons, Heirs, even Joint Heirs with Christ.

What is here termed, *The kingdom of God*, is in the present day termed, *The Church of God*, into which Church, we are here taught, *no one except he is born by water and spirit is able to have entered*, i e of which Church no one is authorized to reckon himself. *He cannot enter*, may express this Sense, but it also expresses more, even this, *He can never enter*. Oh! the thousands of pangs this Sense has, and the more, if correct, it should have given, but the original excludes this Sense. May we thank God for it. *Is able to have entered the Kingdom of God*, clearly shews, that *the kingdom of God* is a present, and not a future blessing; otherwise it would

natural birth, he is not able to see the kingdom of the God,

4. Nicodemus says unto him, how is a man able
 to have been born, old existing. He is not able into
 the womb of his mother a second time to have
 entered and to have been born,

5. Jesus answered. Verily verily I say unto thee,
 except any one should have been born by water
 and spirit *i e should have by water and spirit received*
more than he obtains by natural birth, viz., his spirit's
freedom from guilt, he is not able to have entered
 into the kingdom of the God,

6. that that has been born of the flesh *referred to*
i e that which is proper to the nature of flesh, flesh is
i e to flesh belongs, but that that has been born of

have been, *He is not able to enter*, and this might be correctly translated, *He cannot enter*; hence here, *The Church of God*, would more truly express the Sense in the present day, than, *The kingdom of God*. To obtain an entrance into this Kingdom or Church, every one must be born by *water i e be baptized*, and that not with baptism of any kind, but with that to which more than natural effects are attached, that is, to which spiritual effects are attached, here termed simply, *spirit*, as baptism is termed *water*. Some of the spiritual effects of this baptism, are, in the present day; An assurance of our state of alienation to God being done away; that sin can be pardoned; that we can be children of God here, and inheritors of Glory hereafter. See Note 20 to 1st Edition of Πνευμα.

the spirit referred to *i e* that which is proper to the
^{322,2} nature of spirit, spirit is *i e* to spirit belongs.

7. Thou shouldst not have marvelled, that I said
 unto thee, it is necessary for you to have been born
 again *i e* to have received more than ⁵⁵⁹ ye can obtain by
 natural birth,

8. the wind where it listeth, blows, and thou
⁵⁶¹ hearest the sound of it, yet thou hast not perceived.
⁵⁶²
^{497,1} How it cometh, or how it goeth. So every one that
 is born by the spirit referred to exists, the effect is
 perceived but not the mode of operation,

9. Nicodemus answered, and said unto him, how
 is it possible for these things to have happened *i e* for
 such effects to have existence,

10. Jesus answered, and said unto him, thou the
⁵⁶⁴ *i e* a master of the Israel referred to art, and these
^{322,2}
^{497,8} things *i e* the existence of such effects thou under-
 standest not.

561. *Thou hearest.* The Literal Sense of this would imply, that
 whenever the Wind blew, the sound of it necessarily was heard;
 such not being the case, it being only commonly heard, is the oc-
 casion of the *Disarrangement*. See Rule 321.

562. *Stop.* Literally, *Thou hast not perceived that it cometh by*
Divine power; whereas &c., *Thou hast not perceived the means by*
which Divine power effecteth the end; hence the *Major Stop* here.
 See Rule 184.

564. *The master of the Israel.* I conceive, that Literally, *A*

11. Verily verily I say unto thee, that which we have known *to exist*, we speak of, and which we have seen *in existence*, we testify, yet ye ⁵⁶⁶ receive not our testimony,
.....

12. if the earthly *effects* I told you *concerning spiritual matters*, even ye do not believe, how if I should have told you the heavenly, shall ye believe,

13. as no one hath ascended unto the heaven so as for man to have any knowledge of such things, but he that came down from the heaven, the Son of ⁵⁶⁷₄₉₃ the man *i e him of the human race that is the son*,

14. yet as Moses ⁵⁶⁸ *on account of an effect not natural*_{497,1} lifted up the serpent, in the wilderness. So it be-
.....₅₆₈ hoves the Son of the man *i e him of the human race*₄₉₃ *that is the Son* to have been lifted up for the same end,

master of Israel, means, *One that efficiently discharges the duty of a master*, and that, *The master of Israel*, means, *One that holds the office in Israel designated Master*. In like manner, *The Prophet*, Chap. i. 21 and 25.

566. *Yet ye receive not &c.* The Literal Sense of this would imply, *Disbelief of the person delivering the evidence*; whereas &c., *Disbelief of the fact attested*; hence &c., 321.

567. *He that came down from the heaven.* Literally, *That as a man, descended from heaven*; whereas &c., *That existed in heaven previous to his appearing on earth as a man*; hence &c., 321.

568. *Yet as Moses &c.* Literally, *In the same manner as he did it*; whereas &c., *For the object of obtaining a similar effect*; hence &c., 322,1.

15. in order that every one that believes on him should have life eternal.

16. For so the God loved the world, that he gave
⁵⁷⁰ the son that is ²²⁵ only begotten, in order that every one
 ⁵⁷¹ that believeth on him should not perish, but have
 life eternal.

17. For the God sent not the son, into the world, in order that he should condemn the world, but in order that the world should have been saved by means of him,

18. he that believeth on him, is not condemned,
⁵⁷² he believes not. Even now he has been condemned, because he has not believed on the name of the only begotten son of the God.

19. And this the ^{322,2} condemnation is, that the light
⁵⁷³ requisite for belief has come unto the world, but the

570. *He gave &c.* Not absolutely; which is the Literal Sense; whereas &c., *He permitted him to visit man for a time*; hence &c., 321.

571. *In order that every one that believeth on him should not perish.* Literally, *In order that out of the numbers that perish that believe on him, a few might be saved*; whereas &c., *That no one that believeth on him should perish*; hence &c., 321.

572. *Stop.* The Sense here is not, *The condemnation had at that time been pronounced*, which the Literal Sense requires it should have been; but, *That everything requisite for its being pronounced existed*; hence the *Major Stop*. See Rule 184.

573. *That the light has come unto the world.* Literally, *Has*

men loved more the darkness *they were in* than the light. Because evil their deeds⁵⁷⁴ were existing.
.....⁵⁷⁵..

20. Because every one that doeth evil things, the light hates, and comes not to the light, in order that his deeds should not have been reprov'd.

21. But he that doeth the truth *is what he believes to be truth*, comes to the light, in order that his deeds⁵⁷⁴ should have been manifested, that in God, they exist^{.....577.....} having been done,

22. after these things, the Jesus came, and his disciples, into the Judea land, and there he tarried with them, and was baptizing.

23. And the John was existing also baptizing, in Enon, near to the Salim *referred to*, for much water^{322,2} was there, and they were coming and being baptized.
.....

24. For not yet having been cast into the prison *that soon after he occupied* John was existing.

been realized by the world; whereas &c., Is capable of being realized by it; hence &c., 322,1.

574. *Their deeds.* Literally, *What they effected*; whereas &c., *What they desired to effect*; hence &c., 321.

Were. Literally implies, *That there was no exception*; whereas &c., *Generally speaking they were so*; hence the *Peculiar Government.* See Rule 382.

575. *Doeth evil.* Literally, *Doeth anything that is evil*; whereas &c., *Who doeth habitually what is evil*; hence &c., 321.

577. *They exist.* *As a whole, not without any exception*; hence the *Irregular Government* here. See Rule 382.

25. Then a question arose between the disciples that are of John, with a Jew, concerning purifying,

26. and they came unto the John, and said unto him, Rabbi, he who was existing with thee, beyond the Jordan, to whom thou hast borne witness, behold, this *man* baptizes, and all *men* come unto him,
⁵⁷⁸.....

27. John answered and said, a man is not able to receive not even one thing perhaps *for the instruction of man*. Should it not exist *its* having been given unto him, from the heaven,

28. yourselves ⁵⁷⁹ye bear witness to me, that I ^{579,1}said,
^{322,2}I the Christ am not, but that ^{322,2}having been sent before

 that *man* I am,

29. he that hath the *i e her that is a* bride, a
^{322,2}bridegroom is. But the friend of the bridegroom
⁵²³.....
 that had stood by, or heard of him with joy, rejoiceth on account of the voice of the bridegroom. And
²²⁵this the joy that is mine has been fulfilled,

578. *And all men come unto him.* Literally, *What is stated; whereas &c., There are many that do so; hence &c., 322,1.*

579. *Bear witness to me.* This Literally means, *They actually did what is stated; whereas &c., They were able to do so; hence &c., 321.*

579,1. *That I said.* Literally, *Have made the declaration; whereas &c., That I have ever affirmed and taught; hence &c., 321.*

30. ⁵⁸² it behoveth that *man* to increase. And me to

 be decreased,

31. he that from above cometh, above all, exists,
 he that exists of the earth, of the earth, exists, and
 of the earth, he speaks, he that ⁴⁹⁸ cometh from the

 heaven, above all, exists,

32. what he hath seen and heard, this he testi-
 fieth, yet ⁵⁸⁴ no one receiveth his testimony,
 ⁵⁸⁵

33. he that received his testimony, he affixed his
 ^{322,2}
 mark, that *in his estimation* the God true is.

34. *I say God.* For he whom ⁵⁸⁶ the God sent, the

 words of the God he speaks. For not by measure
in respect of truth, he gives,

35. ⁵⁸⁸ the Father loveth the son, and all things he

 hath given into his hand,

582. *It behoveth that man to increase, Not absolutely*, which is the Literal Sense; but, *In the estimation of man*; hence &c., 321.

584. *No one receiveth.* The *Disarrangement* here is intended to shew, that this is not intended to be understood Literally; absolutely, *No one*, but, comparatively, *No one*; hence &c., 321.

585. *His testimony.* This Literally means, *His witness or attestation to a fact*; whereas what is referred to is, *The fact or matter testified*; hence &c., 321.

586. *Whom the God sent.* Literally, *All men are sent by God to discharge their respective duties*; whereas &c., *Whom God has sent on a special mission*; hence &c., 321.

588. *The Father loveth the son.* Literally, *The Father loveth all men*; whereas &c., *The Father loveth the son in a particular manner*; hence &c., 322,1.

36. he that believeth on the son, hath life eternal.
 But he that believeth not the son, shall not *in this*
⁵⁹⁰ *life* see life *eternal*, for the wrath of the ⁵⁹¹ God abideth

 on him *here*.

CHAPTER IV.

1. Now when the Lord knew, that the Pharisees
⁵⁹² heard, that Jesus makes and baptizes more disciples,
³³³
 than John baptized,

2. though Jesus himself was not baptizing, but
 his disciples,

3. he left the Judea *referred to*, and departed
 again into the Galilee *referred to*.

4. Now it was necessary for him to go through
 the Samaria *referred to*.

5. Then he cometh to a city of the Samaria

590. *He shall not see life, for the wrath of God abideth on him.*
 This Text is sadly perverted, it is not said, *He that believeth hath life, but he that believeth not shall not have life*, which is the natural and unmistakable way of expressing the Sense commonly asserted to be here expressed; but it is *Shall not see life*, that is, *As Man he shall not see that any creature has life after it has died, for or because the wrath of God*; for Man's sin which made him ignorant that Man's life did not terminate in the grave, *abideth on*, that is, *continues with him*. How these truths can be more naturally and unmistakably expressed than they are by the words here employed, I will leave others to point out.

591. *For the wrath of the God abideth on him.* Literally, *For ever*; whereas &c., *So long as he disbelieves*; hence &c., 322,1.

592. *That Jesus makes &c.* This Literally means, *That Jesus personally did what is stated*; whereas &c., *That more embraced his doctrine*; hence &c., 321.

referred to being called Sychar, near to the parcel of ground, which ⁵⁹³ Jacob gave to the Joseph his son.
.....

6. And a well of the Jacob *referred to* was existing there. Now the Jesus having been wearied with the journey, was sitting on this account on the well, ^{322,2} hour about six was,
.....

7. a woman comes from the Samaria *referred to* to ⁵⁹⁴ have drawn water, the Jesus says unto her, give me ⁵³⁶ to have drunk.
.....

8. Now his disciples ⁵⁹⁵ had gone into the city, in ⁵⁹⁶ order that they should have bought food.
.....

9. Then the woman that is a Samaritan says unto ⁵⁹⁷ him, how is it that thou a Jew being, askest to have ⁵³⁶ drunk of me a woman of Samaria. For Jews have ⁵⁹⁷ no dealings with Samaritans,
.....

593. *Which Jacob gave.* Literally, *Personally did what is stated*; whereas &c., *Probably, left him to possess after his death*; hence &c., 321.

594. *To have drawn.* I imagine in Greek, *To draw*, means, *a performing of the act of drawing*, but this was not the woman's object in coming, her object in coming, being to complete the act; hence *To have drawn the water*, and hence the occasion of the *Form of Expression* here.

595. *Now his disciples had gone into the city.* Literally, *All were to buy*; whereas &c. I conceive, *That all his disciples had left him, connected with the obtaining of food*; hence &c., 322,1.

596. *Should have bought.* Literally, *Should be purchasers*; whereas &c., *Should obtain food*; hence &c., 321.

597. *Askest to have drunk of me a woman of Samaria.* Literally, *Askest what is stated*; whereas &c., *Askest that which will effect*

10. Jesus answered, and said unto her, if thou had known the gift of the God, and who that sayest to thee it is, give me to have drunk, thou probably had asked him, and he probably had given to thee living water,

11. she says unto him, sir, not even a pitcher thou hast, and the well deep is. Then whence hast thou the water that is living *i e the living water*.

12. Thou greater art not than our father Jacob, who gave us the well, and he, of it, drank, and his sons, and his cattle,

13. Jesus answered, and said unto her, every one that drinks of this water, shall thirst again.

14. But whosoever should have drunk of the water, which I will give him, shall not thirst unto the ever, for the water which I will give him, a well of water springing up unto life eternal shall be in him,

15. the woman says unto him, sir, give to me this

what is stated; hence the Disarrangement of the Verb. Had the sentence of the Preposition been Regularly Arranged the Sense conveyed would have been, Askest of me whom thou knowest to be a woman of Samaria; whereas &c., Askest of me who happens to be a woman of Samaria; hence &c., 321.

the water *you have specified*, in order that I do not thirst, neither should pass over hither to draw,

16. he says unto her, go, call thy husband, and
⁶⁰¹
 come hither,

17. the woman answered and said unto him, I
⁵³⁶⁶⁰²
 have not a husband, the Jesus says unto her.
^{601,1}
 Rightly thou said, that I have not a husband.

18. For thou hast had five husbands, and now
^{601,1}
 whom thou hast, thy husband exists not, this thing

 true thou hast said,

19. the woman says unto him, sir, I perceive, that
^{322,2}
 a prophet thou art,

20. our fathers, in this mountain, worshipped, but
^{322,2}
 ye say, that in Jerusalem, the place it is, where it is
⁶⁰³
 necessary to worship,
⁵³⁶

21. the Jesus says unto her, believe me woman,

 that an hour cometh, when neither in this mountain,
 nor in Jerusalem, ye shall worship the father,

601. *Call thy husband.* Literally, *The married woman is possessed by and therefore cannot herself possess a husband*, and hence, *The man of you here is Disarranged*, otherwise it would have implied, *That our Blessed Lord had not referred to her husband, but to some man with whom she had an improper connection.*

601,1. *I have not a husband.* Literally, *I have no connection with a man; whereas &c., I have no proper connection with a man; hence &c., 321.*

602. *Stop.* The Sense here is not, *Thou deservest commendation*

22. ye worship, what ye have not known, we worship, what we have known, for the salvation of the Jews *that is promised* does exist,

23. but an hour cometh, and now exists, when
 the true worshippers shall worship the father, in
 spirit and in truth. For verily the Father seeketh
 for those that worship him such qualities,

24. a spirit the God is, and it is necessary for
 those that worship him, in spirit and truth to
 worship,

25. the woman says unto him, I have knowledge,
 that Messias, he that is called Christ cometh. When

for what thou hast said, which is the Literal Sense; but, Thou hast spoken truthfully; hence the Major Stop. See Rule 184.

603. *Where it is necessary &c. Literally, To worship at all times; whereas &c., To worship at the appointed stated times; hence &c., 321.*

604. *When the true worshippers shall worship the Father. Literally, Shall perfectly effect what is stated; whereas &c., Shall tend to effect that end; hence &c., 322, 1.*

605. *For the Father seeketh for those that worship him such qualities. Literally, For the Father seeketh such like worshippers; whereas &c. as in the Paraphrase; hence &c., 321.*

606. *A Spirit the God. Let it be particularly noted, that the Verb, Is, is not expressed, the omission appears to me to be equivalent to saying, I do not state what God actually is, but in relation to the subject now being considered, He will act with man, in a manner that a spirit acts.*

607. *It is necessary. According to the Literal Sense, God may not be worshipped, unless in spirit and truth, which is not true; the Sense intended to be conveyed is, That to worship God acceptably, man must worship him in spirit and in truth; hence &c., 321.*

608. *Stop. The Sense here is not, I have knowledge that when*

he should have come, that *man* will tell us all things,

26. the ⁵³⁶Jesus says unto her, I ^{322,2}that speak to thee
.....
am *he*,
.....

27. and on this, his disciples came, and were wondering, that with a woman, he was talking, not one however said, what seekest thou, or why talkest thou with her.

28. Then the ^{608,1}woman left her water pot, and went
.....
into the city, and says to the men,

29. come, behold a man, who told me, all things
which I did, whether this man the ^{322,2}Christ is,
.....

30. they went out of the city, and were coming unto him,

31. in the meanwhile, they were praying him, the disciples saying, master, eat.

32. But the ⁴⁹⁴Jesus said unto them, I ⁵²⁶have food
.....
to have eaten, which ye have not known of.

he should have come he will tell, which is the Literal Sense; but, *I have knowledge that he comes and expect that when he has come he will tell us*; hence the *Major Stop*. See Rule 184.

608,1. *Then the woman left her water pot*. I think it probable that Literally this would imply, *That the woman set down the water pot out of her hand and went into the city*; whereas &c. I conceive, *That she had set down her water pot previously to the occurrence of what is here stated, and departed into the city without again taking possession of it*; hence &c., 321.

33. Then the disciples said unto one another. No
one brought him to have eaten,

34. the Jesus says unto them, mine meat is *i e*
becomes, in order that I shall do the will of him that
sent me, and should have finished his work,

35. no *i e* not finish ye say, for yet four months
there exists, and the harvest comes. Behold I say
unto you, lift up your eyes, and look on the fields,
for white they exist to harvest now,

36. he that reapeth receiveth wages, even gathereth
fruit, unto life eternal, in order that he that soweth
equally should rejoice, with him that reapeth.

37. For in this matter, a true saying it is, that
one that soweth it is, and another that reapeth,

38. I sent you to reap, what ye have not laboured
at, others have laboured, and ye, into their labour,
have entered.

39. And of that city, many of the Samaritans

609. *His work.* Literally, *The work that he does*; whereas &c., *The work that he appoints to be done*; hence &c., 321.

610. *The harvest comes.* Literally, *Actively arrives*; whereas &c., *Is passively realized*; hence &c., 322,1.

611. *He receiveth wages.* This passage is Metaphorical, the real Sense being, *His service is accepted by God*; hence &c., 321.

612. *Others have labored.* Literally, *Other men*; whereas &c. I conceive, *God hath labored*; hence &c., 322,1.

believed on him, on account of the saying of the

 woman, witnessing, that he told me, all things which
 I did.

40. So when ⁵³⁶the Samaritans came to him, they

 were beseeching him to have tarried with them, and
³³³he abode there two days,

41. and ^{612,2}more by many, believed on account of
^{612,3}his word.

42. And ⁴⁹⁶said to the woman, now not longer on

 account of thy saying, we believe. For we ourselves
 have heard and known, that this *man* verily the
^{322,2}Saviour of the world, the Christ is.

43. Now after the two days, he departed thence
 into the Galilee *referred to*.

44. For he Jesus testified, that a prophet, in the
⁶¹³his own country, hath not honor.

612,1. *Many of the Samaritans believed on him.* Literally, *Many out of the Samaritans in that city believed on him*; whereas &c., *Many of that city though they were Samaritans believed on him*; hence &c., 321.

612,2. *More by many.* Literally, *Days*; whereas &c., *Persons*; hence &c., 321.

612,3. *Stop.* The Sense here is not, *And more by many believed and said to the woman*, which is the Literal Sense; but, *Of these many more some said to the woman*; hence the *Major Stop*. See Rule 184.

613. *Hath not honor.* According to the Literal Sense, *Hath no*

45. And when he came into the Galilee *referred*
⁵³⁶
to, the Galileans received him, all things having been

 seeing, whatsoever he did at Jerusalem, at the feast.
 For even they went unto the feast.

46. Then he came again into Cana of the Galilee
^{613,1}
referred to. Where he made the water wine, and
^{322,2}
 a certain nobleman there was of whom the son was

 sick at Capernaum,

47. this *man* having heard, that Jesus comes out
⁶¹⁴
 of the Judea *referred to*, into the Galilee *referred to*,
 he went unto him, and was beseeching, in order
 that he should have come down and healed ⁶¹⁵ his son

that required healing. For he was about to die.

48. Then the Jesus said unto him, except signs
 and wonders ye should have seen, ye would not have
 believed,

49. the nobleman says unto him, Sir, come down
⁵³⁶

 before to have died my child *happens*,

honor; whereas the Sense here intended is, *Hath not the measure of honor due*; hence &c., 321.

613,1. *Stop*. The Sense here is not, *The Galilee where he made &c.*; hence the *Major Stop*. See Rule 183,1.

614. *That Jesus comes out of the Judea*. Literally, *What is stated*; whereas &c., *He heard that Jesus was in that neighbourhood*; hence &c., 322,1.

615. *His son*. The occasion of the *Disarrangement* here, is to shew, *That the nobleman had more than one son*; hence &c., 321.

50. the Jesus says unto him, go thy way, thy son
 616
 lives, the man believed the word, which the Jesus
 496
 said unto him, and was going his way.

51. And as he was going his way, his servants met
 617
 him, saying, assuredly thy boy lives.
 616

52. Then he inquired that hour, in which, better
 he became. And they said unto him, that yesterday's
 536
 hour seven, the fever left him.

53. So the father knew that in that the hour it
 536 616
 was, in which, the Jesus said unto him, thy son

 lives, and he believed, he and the whole of his house.

54. And this again, a second miracle, the Jesus
 did, having come out of the Judea *referred to*, into
 the Galilee *referred to*.

CHAPTER V.

1. After these things, a feast of the Jews there was,
 322,2
 and Jesus went up to Jerusalem.

2. Now there exists at the Jerusalem *referred to*,
 on account of the sheep, a pool that is called in the
 618
 Hebrew tongue Bethesda, having five porches,

616. *Thy son lives.* Literally, *It may be in heaven*; whereas &c.,
Is restricted to live in this world; hence &c., 322,1.

617. *His servants met him.* Literally, *All of them did so*;
 whereas &c., *Men that were servants to him did so*; hence &c., 322,1.

618. *Having five porches.* Literally, *On that account it is called*

3. under these, a multitude of impotent folk was laying, blind, halt, withered.

4 and 5. And a certain man was existing there, thirty-eight years being in his sickness,

6. the Jesus having⁶²⁰ seen this *man* lying, and
⁶²¹
 having known, that he has much now *i e present*
²¹⁰
time to live, he says unto him, desireth thou whole

 to have become,

7. the sick man answered him, Sir, I have not a⁵³⁶
⁶²²
 man, in order that when the water should have been

 troubled, he should have put me, into the pool. And

 on account of which,⁶²³ come I *to this*, *that* another,

 before me, steps down,

8. the Jesus says unto him,⁵³⁶ rise, take up thy bed

 and walk,

9. and immediately whole the man became, and

Bethesda; whereas &c., *It was called Bethesda, and it had five porches*; hence &c., 321.

620. *The Jesus having seen this man lying*. Literally, *This period of lying*; whereas &c., as in the Paraphrase; hence &c., 321.

621. *That he has much now time*. Literally, *That he has possession of it*; whereas &c., *That God has so appointed it*; hence &c., 321.

622. *I have not a man*. Literally, *I do not possess a man*; whereas &c., *No man assists me*; hence &c., 321.

623. *Come I*. Literally, this would imply, *An absolute motion of the man toward the end stated*; whereas &c., *That a certain position was forced upon him*; hence &c., 321.

took up his bed, and was walking. But a Sabbath was existing on that the day *referred to*.

10. Therefore the Jews said unto him that had been cured, a Sabbath it is, it is not lawful for thee to have carried the bed *as thou hast done*.

11. But he who, answered he them, that made me whole, that *man* said to me, take up thy bed, and walk,

12. they asked him, who is the man, that said unto thee, take up and walk.

13. But he that was healed, had not knowledge, who it exists. For the Jesus escaped *observation* by a multitude existing in the place,

14. after these things, Jesus findeth him, in the temple, and said unto him, behold, whole thou hast become. No more sin, in order that no worse thing should have befallen thee,

15. the man departed, and told the Jews, that Jesus that made him whole it is,

625. *The Jesus escaped.* Literally, *Actively pursued the end specified*; whereas &c., *He was accidentally hid by a multitude being in the place*; hence &c., 322,1.

627. *In order that no worse thing should have befallen thee.* Literally, *This is confined to bodily afflictions*; whereas &c., I con-

16. and on account of this, the Jews were persecuting the Jesus, that these things he was doing on a Sabbath.

17. But the *Jesus* answered them, my father, even until now, worketh, yet do I work.

18. Therefore on account of this. More the Jews were seeking him to have killed, that not only he was breaking the sabbath, but also called father his own the God, making like *i e to the level of himself* the God.

19. Then he answered, and said unto them, *why are ye displeased at what I have said.* Verily verily I say unto you, the son is not able to do of himself any thing soever. Not a thing he would see the father personally doing. For whatsoever that *Being* would

ceive, *Includes and has especial reference to Annihilation*; hence &c., 321.

628. *Stop.* Literally, *The Jews were more actively seeking to kill him*; whereas &c., *They were more desiring to effect that end*; hence the *Major Stop*. See Rule 184.

629. *Called father his own.* Literally, *All men are entitled to do this in a certain sense*; whereas &c., *He claimed him to be his father in a special manner*; hence &c., 321.

630. *Making like himself the God.* Literally, *Effecting what is stated*; whereas &c., *So representing it to be*; hence &c., 321. The argument here according to the Received Translation is Singular. In verse 18 we are taught equality, and in the following verses, we are taught of various powers given by one that is equal, to him that is his equal.

effect, these things indeed the son in such manner doth effect.

20. For the Father loveth the son, and all things
⁶³³.....
 he sheweth *to man* by him, which he himself doeth
for man, and greater than these *things that he hath*
⁶³³.....
shewn he will shew by him works, in order that ye
 should marvel.

21. For as the Father raiseth the dead, and
^{497,1}.....
 quickens. So also the Son, whom he wills, he
 quickens.

22. *I say whom he wills.* For not even the father
⁶³⁵.....
 condemns any one *that he quickens*, since he hath
⁶³⁶.....
 given every power of judgment to the son,
⁶³⁷.....

23. in order that all *men* should honor the son's
⁶³⁷.....

631. *Doing.* Observe, it is not here, *Do*, but, *Doing*; hence the Paraphrase.

633. *By him.* I do not understand the Received Translation, *And sheweth him all things that himself doeth, and he will shew him greater works than these.*

634. *For as the father raiseth the dead.* Literally, *By the same inherent power*; whereas &c. I conceive restricted, *To the same apparent manner*; hence &c, 322,1.

635. *For not even the Father judges any one.* Literally, *The father exercises no power of judgment*; whereas &c restricted, *To the condemnation of any one, whom the Son quickens*; hence &c., 322,1.

636. *He hath given all judgment to the Son.* Literally, *All as regards quantity*; whereas &c., *All as regards quality*, that is, *Every power connected with it*; hence &c., 321.

637. *In order that all men should honor the Son's judgment.*

638

judgment. As they should honor the father's, he that does not honor the son's, does not honor the father's that sent him.

497,8

Literally, *That universal honor should be paid to him*; whereas &c., *That all connected with the judgment should regard it just*; hence &c, 322,1.

638. *Stop.* Literally, *With an equal reverence &c.*; whereas &c., *As equally just*; hence the *Major Stop* here. See Rule 184. See 497,2.

When God is pleased to give an Imperative, Direct, Unqualified command, such as, *Thou shalt not take the Name of the Lord thy God in vain*, man's only duty is, to yield obedience to it; but when Almighty God is pleased to give a command to man, with restrictions and limitations, then, in many cases, an exact obedience to the command, without attention to the limitation, restriction &c. would result in the violation of Almighty God's intention, in the appointment of the command; and in the Passage we are considering, shall we without doubt err, if we regard what is stated, as a command to yield honor of every description to the Son, even as we should to the Father; to ascribe to the Son the honor of creating the power that judges, equally as we ascribe that honor to the Father; since how oft does the son himself say. *I am not able to do of myself any thing.* The command is, *Because God hath given all judgment to the Son, men should honor the Son as they should honor the Father.* The reason why man is so to act, being assigned; man is only required by Almighty God, to place in the command, those points that the reason assigned, justly embraces; hence because God has given all judgment to the Son, it would not be just to state, that the honor of creating the power of judgment, should be assigned to the Son, equally as to the Father, and indeed I think it will be very difficult to shew, that man can justly be regarded as commanded more, in being taught, *That God has given all judgment to the Son, in order that all men should honor the Son, as they should honor the Father*, than that they should receive with an equal reverence and obedience, the commands of the Son, as they should the commands of the Father; hence the Paraphrase. Almighty God might have left out the words, *In order that*, but, He has not. Almighty God might have written, *For not even the Father, he judges no one, but all judgment is the Son's. Verily verily all men should honor the Son, even as they should honor the Father*, but, He has not. Who charges God foolishly. *He that created man's mind, hath he not understanding?*

24. Verily verily I say unto you, that he that
⁶³⁹heareth my declaration, and believeth him that sent

 me, hath life eternal, and unto condemnation, he
 comes not, but hath passed from the death ^{497,8}*incurred*
by Adam, into the life ⁶⁴⁰*that is eternal*.

25. Verily verily I say unto you, that an hour
⁶⁴⁰comes, yea now exists, that the dead shall hear the
⁶³⁹
 voice of the son of the God, and they that heard shall

 live.

.....
 26. *I say, shall live.* For as the Father ⁶⁴¹hath life
^{497,1}
to dispense, in himself. So also he gave to the son
⁶⁴¹
 life to have *to dispense*, in himself,

⁶⁴¹
 27. also he gave authority to him condemnation

 to execute, because a son of man he exists.

28. Marvel not at this, for an hour comes, in
⁴⁹⁸
 which, all that are in the graves shall hear his voice,
⁶⁴³.....

29. and come forth, they that did the good *their*

639. *He that heareth.* Not Literally, *Heareth*; but, *That*
receiveth; hence &c., 321.

640. *That the dead shall hear.* Literally, *That persons while*
dead; whereas &c., *That persons who are temporally dead*; hence
 &c. 321.

641. *For as the father hath life.* Literally, *By the same intrinsic*
power; whereas &c., I conceive, *In the same apparent manner*;
 hence &c., 322,1.

643. *That did the good. That did the evil.* Literally, *Did only*

light pointed out, unto a resurrection of life, they
⁶⁴³ that pursued the evil *their light forbad*, unto a re-
 surrection of condemnation,

30. I am not able to do of myself anything. As
⁶⁴⁴ I hear, I judge, so the judgment that I deliver
²²⁵ just exists, that I seek not the will that I may have,
²²⁵ but the will of him that sent me,

31. if I bear witness for ⁶⁴⁵ *the will of myself*, my
^{322,2} witness true is not,

32. another that beareth witness for me there is,
^{322,2} and I have known, that true the witness is, which he
 witnesseth for me,

33. ye have sent unto John, and he has borne
 witness to the truth of *what I say*.

the good or evil referred to; whereas &c., *They that habitually live in accordance to either course*; hence &c, 321.

The Article being expressed both before the words *good* and *evil*, mark restriction, See Rule 341, which I consider the context points out to be that expressed in the Paraphrase.

644. *I am not able*. Literally, *It is impossible for me to do so*; whereas &c., *In rightly discharging my duty I am not able to do it*; hence &c, 321.

644,1. *Stop*. As I hear, does not mean, *In the exact words*, but, *In a corresponding import*; hence the *Major Stop*. See Rule 184. See 497,2.

645. *If I bear witness &c*. To explain the Received Translation, is, at all events, difficult. If our Saviour was not bearing witness concerning himself, concerning whom was he bearing witness? and why was his witness not true, because it had relation to himself? In support of my Paraphrase, let it be noted, that this verse is preceded

34. But I, not from man, ⁶⁴⁶ receive the witness *that*
proves the truth of what I say, but these things I say,
 in order that ye should have been saved,

35. that *man* ^{322,2} the light that is burned yet shines
 was. And ye thought fit to have rejoiced for a
 season, in his light.

36. But I have the witness *that proves the truth of*
what I say, greater than the John's. For the works
 which the father hath ⁶⁴⁷ given to me, in order that I
 should have finished them, they, the works which I
 do, ⁶⁴⁸ bears witness for me, that the father ⁶⁴⁹ hath sent
 me,

and succeeded by *Minor Stops*, thus marking its connection with the preceding and succeeding verses.

646. *But I, not from man, receive.* The Received Translation, *But I receive not testimony from man*, does not well accord with Verse 36, *I have greater witness than that of John*. The occasion of this error, being *inattention* to the expression of the Article before the word Translated, *Witness*, in Verse 34, which is the justification for my Paraphrase; in accordance to which, what is here asserted, is in harmony with what is stated in Verse 36. Literally, *But not from man I receive witness*, means, *Man does not attest that which witnesses to me*; whereas &c., *That which witnesseth to me, is not dependent on the attestation of man*; hence &c., 321.

647. *Which the Father hath given to me.* Literally, *An absolute gift*; whereas &c., *Empowered me to do*; hence &c., 321.

648. *Bears witness.* Literally, *Every work does so*; whereas &c., *As a whole they do so*; hence &c., 382.

649. *Hath sent me.* The works do not Literally prove, *That he was sent*, but they do prove *That he had the Almighty's approbation and sanction*; hence &c., 321.

37. though that father that sent me has borne witness for me, neither at any time have ye heard
⁶⁵⁰ *i e regarded his voice i e declarations*, nor that which
 is seen of him *i e his miracles* have ye beheld *with attention*,

38. and ye have not his word, in you abiding, for whom he sent, that *man* it is in this *claim*, ye do not believe,

39. search the scriptures, for ye think by them
^{322,2} life eternal to have, and *those that bear witness for me are they*,

650. *Ye have neither heard, nor beheld, and have not the Word &c.* To support the Received Translation of these passages, it is necessary to assign a cause for each of the three *Disarrangements*, as well as for the Omission of the Article before the words, *Voice* and *External appearance*, not forgetting that the Article is expressed before, *The word of him*, all of which circumstances are necessary, for the due conveyance of the Sense expressed in my Paraphrase. The Article should be omitted before the word *Voice*, to shew that the immediate speaking of the Almighty is not here referred to, and the passage should be *Disarranged*, to shew that the reference is not to Literal hearing, but to attentive and receptive hearing; hence &c., 321. For the same reason as above, the Article should be omitted before, *External appearance*, and the *Arrangement* should be *Irregular*; hence &c., 321. But in the third clause, *The word of him*, having relation to the actual word or command of God, the Article should not be, and is not, *Omitted*, but the *Arrangement* should be *Irregular*, as otherwise the Literal Sense would be shewn to be intended to be conveyed, which is, *That they did not possess the word of God abiding with them*; whereas &c., *That though possessing it, their rejection of it, deprived them of the advantages of it*; hence &c., 321.

40. yet do ye not desire to have come unto me,
⁶⁵¹
 in order that ye should have life,

41. *I say ye should have, for I receive not glory*
⁶⁵²
 from man's acceptance or rejection of me,

42. but I have known you, that ye have not the
⁶⁵³
 love of the God, among yourselves,

43. I have come in the name of my father, and ye
^{653,1}
 receive not me, if another should come in the name
⁶⁵⁴
 that is his own, ye will receive that man,

44. how are ye able to have believed, receiving
⁶⁵⁶
 glory from one another, yet ye seek not the glory
⁶⁵⁷
 that is from the only,

651. *Ye should have life.* Literally, *Temporal life*; whereas &c., *Eternal life*; hence &c., 321.

652. *I receive not.* Literally, *I reject glory from man*; whereas &c, that expressed in the Paraphrase; hence &c., 321.

653. *Ye have not the love of God.* Literally, *God does not exhibit love for you*; whereas &c., *Ye do not possess a love for God*; hence &c., 321.

653.1. *If another come.* Literally, *Another person*; whereas &c., *Another attempt be made*, as for example, *If instead of coming in my Father's name, I had come in my own name*; hence &c., 322.1.

654. *Ye will receive that man.* Literally, *Personally*; whereas &c., *Has relation to the instruction he conveys*; hence &c., 321.

655. *Are ye able.* Literally, *It is absolutely impossible for you*; whereas &c., *It is not possible to do so, while ye continue acting as is described*; hence &c., 321.

656. *Receiving glory.* Literally, *Receiving in any manner*; and so in some cases not blameably, whereas &c., confined to, *Receiving it as of a superior description to any other*; hence &c., 321.

657. *Ye seek not.* Literally, *Ye in no way seek it*; whereas &c., *Ye do not seek it more than any other glory*; hence &c., 321. I grieve to read the Translation, *That cometh from God only*.

45. Do not think, that I will accuse you, to the father, Moses that accuseth^{322,2} you to the Father, it is, in whom, ye have trusted.

46. *I say Moses*, for if ye were believing Moses, ye would have believed probably me. For concerning me, that *man* wrote.

47. But if ye believe not the writings of that *man*,⁶⁵⁹ how do ye believe the declarations I make *that they*⁶⁶⁰ relate to me,²²⁴

CHAPTER VI.

1. after these things, the Jesus went over the sea of the Galilee of the Tiberias referred to.

2. And a great multitude⁵³⁶ was following him, because they were seeing the miracles, which he was doing on them that were diseased.

3. And Jesus went up into the mountain⁵³⁶ in that place, and there was sitting with his disciples.

659. *Ye believe not.* Literally, *In no way*; whereas &c., to be restricted to, *A full belief*; hence &c., 321.

The word *That*, is *Disarranged*, in order to shew, that the Literal Sense, *The writings which originated personally with that man*; is not intended to be expressed; but that the Sense intended to be expressed is to this effect, *The writings which relate to that man*; hence &c., 321.

660. *How shall ye believe the declarations.* Literally, *All of them*; whereas &c., *Those referred to in the Context*; hence &c., 321.

4. And the passover that is a feast of the Jews was existing near.

5. Then the Jesus having lifted up the eyes and seen, that a ⁵³³ great ⁵³⁶ company comes unto him, he says unto Philip, whence should we have bought bread, in order that ⁶⁶² these should have eaten.

6. Now this he said, proving him. For he himself had knowledge, what he was about to do,

7. Philip answered him, bread of two hundred ⁶⁶³ pence is not sufficient for them, in order that each ⁶⁶⁴ a little should have taken,

8. one, of his disciples, Andrew, the brother of ⁵³⁶ Simon Peter says unto him,

9. a lad exists here, who has five barley loaves, and two small fishes, but these, what exists among so many,

10. the Jesus said, make the men to have sat down. Now much grass was existing in the place. So the men sat down in number nearly five thousand.

662. *That these should have eaten.* Literally, *These in particular*; whereas &c., *That such numbers*; hence &c., 321.

663. *Bread of two hundred pence.* Not made of pence, which is, the Literal Sense, but worth two hundred pence; hence &c., 321.

664. *Is not sufficient.* Literally, *It is not possible to extend the quantity to them*; whereas &c., *It would not give each a quantity sufficient to relieve his hunger*; hence &c., 322,1.

11. And the Jesus took the loaves, and having
⁵³⁶
 given thanks, he distributed to them that sit down.^{664,1}
 Likewise also of the fishes, as much as they were
 desiring.

12. And when they were filled, he says unto his
 disciples, gather up fragments that remained, in order
 that not any thing should have destruction.

13. Therefore they gathered together and filled
³³³
 twelve baskets of fragments, of the five loaves of the

 barley *specified*, which remained to them that had⁵²³
 eaten.

14. Then the men having seen, what ⁶⁶⁵miracles he

 did, said, surely this *man* truly the prophet that
^{322,2}
 comes into the world is.

15. And Jesus having perceived, that they were
 about to take and force him, in order that they should
 have made a king, he departed again into the moun-
 tain *in that place see v. 3*, himself alone.

16. And as ⁶⁶⁶evening came, his disciples went down

 unto the sea,

664,1. *Stop.* The Sense here is not, *Having taken the loaves*
he distributed them and the fishes, which is the Literal Sense; but,
Having taken the loaves he distributed them. Likewise having
taken the fishes he distributed them; hence the *Major Stop*. See
 Rule 184.

17. and having entered into a ship, they were going over the sea, towards Capernaum, and darkness now had come, but not yet unto the Jesus had come:

666,1

18. And the sea by a great wind blowing was rising.

666,2

19. And having been rowing about furlongs twenty five or thirty, they see the Jesus walking on the sea, and near the ship *in which they were*, coming towards it, and they were afraid.

494

20. But the Jesus says unto them, I exist *i e have* life. Be not afraid.

21. Then they were desiring to have received him, into the ship *in which they were*, and immediately the ship was at the land, unto which, they were going the next day,

22. the people that had stood on the other side of

665. *What miracles he did.* Literally, *What as to magnitude*; whereas &c, *What as to number*; hence &c, 321.

666. *Evening came.* Literally, *Actively approached*; whereas &c, *Passively arrived*; hence &c, 322,1.

666,1. *Stop.* The Sense here is not, *That Jesus' not having come to them was in any manner occasioned by the blowing of the great wind*; which the Literal Sense of the passage requires; but the Record has relation to two separate facts, *Jesus had not come, and the sea was rising by the blowing of a great wind*; hence the *Major Stop*. See Rule 184.

666,2. *The sea by a great wind blowing was rising.* Literally, *Was actively doing what is stated*; whereas &c *Passive, Was made to rise*; hence &c, 322,1.

the sea having beheld, that boat none there was
 not existing there except one, and that the Jesus went
 not with his disciples, into the ship, but alone his
 disciples went,

23. yet ships came from the Tiberias, near the
 place. Where they eat the bread after the Lord's
 having given thanks.

24. So when the people saw, that Jesus exists not
 there, neither his disciples, they entered into the little
 ships that brought them, and came unto Capernaum,
 seeking the Jesus,

25. and having found him, on the other side of
 the sea, they said unto him, Rabbi, when hither hast
 thou come,

26. the Jesus answered them, and said. Verily

667. *The Jesus went not with his disciples.* Literally, *Did not immediately accompany them*; whereas &c, *Did not enter into the same ship as the disciples did*; hence &c, 321.

668. *But alone his disciples went.* Literally, *That no one but his disciples were in the ship*; whereas &c, *That Jesus did not accompany his disciples*; hence &c, 321.

669. *Ships came from the Tiberias.* Literally, *All of them expressly came from that particular place*; whereas &c, *Speaking generally they did so, they all came from that direction*; hence the *Irregular Government*. See Rule 182.

669,1. *Stop.* *Ships came near the place where &c. does not mean, They did so some time or other, but, They did so during the occurrence referred to*; hence the *Major Stop*. See Rule 184.

671. *They entered.* Had the Arrangement been Regular, the

verily I say unto you, ye seek me, not because ye saw signs, but because ye eat of the loaves and were filled,

27. work not for the meat that is perished, but work for the meat that endureth unto life eternal, which *meat* the son of the man *i e him of the human*
⁴⁹³ *race that is the son*, ⁶⁷² shall give you. *I say the son.*
⁶⁷³.....
 For the father of *him* the God sealed this *man to this*

end.

28. Then they said unto him, what *work* should we do, in order that we should work the works of the God *that endures unto eternal life*,

29. the Jesus answered, and said unto them, this
^{322,2} *work* ⁶⁷⁴ the work of the God is, in order that ye should
⁶⁷⁵.....
 believe, on whom, that *Being* sent.

Sense conveyed would have been, *The disciples themselves entered into the ships*; hence &c, 321.

672. *Shall give you.* Literally, *You in particular*; whereas &c General, *To such as accept me*; hence &c, 321.

673. *The God sealed this.* Not, *This life or bread*, otherwise the *Pronoun* would have been expressed in the Feminine Gender. The *Disarrangement*, I conceive, points out the Sense to be *Metaphorical*. See Rule 321.

674. *This work the work of the God is.* Man with the powers that God hath given him, cannot effect it. Man therefore is compelled to look to God alone, to point out that which he will accept for this end; and this we are here told, is so ordered by God, in order that we should believe on him whom he should send.

675. *That Being sent.* Literally, *On all his messengers*; whereas &c, *On Jesus*; hence &c, 321.

30. Then they said unto him. Then why doest
²¹⁰ thou a sign, in order that we should have seen and
 believed thee, why dost thou work,

31. our fathers eat the manna in the wilderness.
⁶⁷⁷ As it exists, having been written, he gave bread from
^{497,2} the heaven to them to have eaten.
⁴⁹⁸

32. Then the Jesus said unto them. Verily verily
⁵³⁶ I say unto you, Moses gave not unto you the bread
⁶⁸⁰ of the heaven *i e that that ensures to man life eternal*,
⁶⁸² but my father gives unto you the bread of the heaven
⁶⁸¹ that is true,

33. For the bread of the God *i e that that ensures*
^{322,2} to man life eternal he that cometh down from the
⁶⁸² heaven is, and that giveth life to the world.

34. Then they said unto him, Lord evermore give
 us this bread,

35. the Jesus said unto them, I the bread of the

677. *Eat the manna.* Literally, *Those of whom they were immediately born, did what is stated*; whereas it was some of their forefathers that did so; hence &c, 321.

680. *Moses has not given.* Literally, *No one in obedience to Moses could attain unto heaven*; whereas &c, *Moses has not given that which assures to man eternal life*; hence &c, 322,1.

681. *The bread.* Observe the Article is expressed, it is not, *Bread from the heaven*, but *The bread from the heaven*; hence the Paraphrase.

682. *But my father gives.* Literally, *Actually gives*; whereas &c, *He offers it*; hence &c, 322,1.

life referred to ^{322,2} *i e life eternal* am, he that comes unto

 me should not have hungered, and he that believes
 on me should not have thirsted ever *more*,

36. but I said unto you, that even ye have seen
 me, and do not believe,

37. every ⁶⁸⁴ thing which the father appoints me to ⁶⁸⁵

suffer from man, to me, it shall happen, yet I should
⁶⁸⁶
 in no case have cast out him *from life eternal* that

 cometh to me,

38. *I say in no wise*, for I have come down from
 the heaven, not in order that I should do the will
⁶⁸⁷
 that is mine, but the will of him that sent me.

39. And this *acceptance of every one that comes to*
^{322,2}
me to life eternal the will of him that sent me is, in

684. *Every thing*. This is Neuter, it cannot mean, *All men*, as the Received Translation has it.

685. *The father appoints &c.* I conceive that the Literal Sense of this implies, *A particular preceding appointment of God, of every suffering of Christ, irrespective of man's conduct*; and that the object of the *Disarrangement* here is to shew, that a Sense different to that is intended to be expressed. See Rule 321.

686. *I should in no wise &c.* The Literal Sense of this would imply, *Unqualified reception of every one that comes to Jesus*; whereas &c, *That no one truly coming, will on account of previous opposition, be rejected by him*; hence &c, 321.

687. *The will that is mine*. See Rule 331, this means, *He came not to do that which the will of his present nature points out, namely, those things which most contribute to his present enjoyment. The will of me, means, That which I do will*, which being that which God willed, Jesus could not say, *I came not to do the will of me*.

order that every thing which he hath appointed me
to suffer from man. I should not have departed from
it i e by the punishment of the offenders, but shall
⁶⁸⁹raise up it at the last day.

40. And this *acceptance to life eternal of every one*
^{322,2}*that comes to me* the will of my father is, in order
 that every one that seeth the son, and believeth on
 him, should have life eternal, as I will ⁶⁹⁰raise up him
 at the last day.

41. Then the Jews were murmuring concerning
 him, because he said, ^{322,2}I the bread that came down
 from the heaven am,

42. and said, is it not, ^{322,2}this *man* Jesus the son of
 Joseph is, of whom we have known the father and
 the mother, how now says he, that from the heaven,
 I have come,

689. *It.* This is Neuter, and requires not merely to be so
 Translated, but to convey such a Sense; whereas in the Received
 Translation, it conveys a Masculine Sense.

690. *I will raise up him.* I conceive that the Literal Sense of
 this implies, *That our Blessed Lord would do this by his own in-*
herent power; whereas the Sense intended to be conveyed is to shew,
That the power is God's, and is alone exercised by him; hence &c,
 321.

693. *Jesus answered.* This ought to be particularly noted, that
 the Jews are not perplexed as to the possibility of possessing and
 eating the bread referred to, which since the invention of the doctrine
 of Transubstantiation, is the great difficulty here; but they are per-
 plexed, how one whose father and mother they knew, could claim,
to come down from heaven.

43. Jesus answered, and said unto them. Murmur not among yourselves,

44. *I admit that* no one is able to have come to me *as the Messiah on any just grounds*, except the father that sent me ⁶⁹⁵ should have persuaded him *by* ^{.....} *miraculous demonstration*, although I shall raise up him, at the last day,

45. it exists, having been written in the prophets, and all taught of God ⁶⁹⁶ shall exist, every one that heard *the revelations* of the father, and learned *the truths* they conveyed, comes to me,

46. not that ⁶⁹⁷ any one hath seen the father *on this* ^{.....}

695. *Except the Father that sent me should have persuaded him*; Literally, *A personal particular act*; whereas &c, *By some departure from his ordinary appointments to man*; hence &c, 322,1.

The word translated *Persuaded* or *Drawn*, means, *To move in the ordinary course of motion*; thus, A net, if not entangled in the rocks; A man, if he does not object to the course of motion. One that is *Drawn* not *Compelled*; that is *Seduced* (one of the meanings of the original word) not *Ravished*, consents to the performance of the act, and is therefore a free Agent in relation thereto, and as such is responsible for the consequences of it.

696. *Taught of God*. I conceive had the Article been expressed, it would have implied, that each man was immediately taught of God; whereas the reference is to the source from whence the instruction comes, it comes not by what is commonly called Natural means, but by revelation; hence the omission of the Article. See Rule 343.

697. *Not that any one hath seen the father*. I doubt not that this passage has perplexed many as well as myself, but had the Sense commonly supposed to be expressed, been that which it was intended to convey, the *Arrangement* would have been *Regular*, such being

account, save he that exists from God, this *man* hath
^{497,8}
 seen the father.

47. Verily verily I say unto you, he that believeth,
 hath life eternal,

48. I the bread of the life ⁶⁹⁸ ^{322,2} *referred to i e life*

eternal am,

..... ⁶⁷⁷
 49. your fathers eat in the wilderness the manna,
 ⁶⁹⁹
 yet they died *which terminated all that was promised*
to them,

^{572,1} ^{322,2} ⁴⁹⁸
 50. this the bread that comes down from the

 heaven is, in order that every one, of it, should have
 ⁶⁹⁹
 eaten, and should not die, *but only changed their*
state, seeing that an assurance of life eternal is theirs,

^{322,2}
 51. I the bread that maintains life that comes

the Literal Sense of the words ; whereas &c is intended to be re-
 stricted to the particular occasion referred to in the Context, *No one*
in relation to the bread from heaven hath seen the Father ; hence
 &c, 321.

698. *The bread of the life*. Let it be noted, that the Article is
 expressed before the word *Life*, it is not, *The bread of life*, but,
The bread of the life referred to, that is, that to which the Context
 has reference.

699. *Yet they died*. I leave it for any one that feels disposed to
 shew, what description of death it is, to which all who eat the manna
 of Moses are subjected, that those who eat the bread of Christ are
 delivered from. But if we consider the passage as having relation,
 not to the description of death, but to man's knowledge relative to
 the effect of death on him, then all is clear, and what is stated to be
 the effect of each Dispensation, is that which our own observation
 sanctions ; hence the Paraphrase.

498 700

down from the heaven am, if any one should have

 eaten of this bread, he shall live unto the ever. Yet

 verily the bread which I will give, my flesh for pos-

 sessing the life after the world is.

701 322,2

52. Then the Jews were striving among themselves,

 saying, how is this man able unto us to have given

 his flesh to have eaten and not his entire self.

700. *If any one should have eaten of this bread.* Literally, *Should on a single occasion partake of it*; whereas &c, *Should ultimately trust to it*; hence &c, 321.

701. *For possessing the life after the world.* Literally, *The life of the world is the life possessed by the world*, which is the Sense required to be conveyed in order to sanction the Sense this passage is considered to convey; the Sense intended to be conveyed is, *For possessing the life after, or that is possessed in this world*; hence &c, 321.

In order to comprehend this passage, much attention must be paid to the particular Form of Expression here employed. Our Blessed Lord first declares, *I am the bread that maintains life that comes down from heaven*, he does not say, *If any man should eat this bread*, but, *Should eat of this bread, he shall live unto the ever, yet the bread which I will give*, he does not say, *Is my entire flesh or body*, but, *Is my flesh for possessing the life after the world*. In the next verse, The Jews did not strive, *How a Man could give them his flesh to eat*, since such presented no difficulty, but, *How he could do so without giving his entire self*. To this our Blessed Lord answers, *Except ye should eat the flesh*, observe, *The entire flesh*, it is not, *Of the flesh of the Son of the Man*; ye know that his entire existence ye cannot eat, *ye have not life in yourselves*. How such is to be *Literally performed*, I leave those to show, who contend for the *Literal eating*; the impossibility of which eating in my opinion, justifies and requires the *Arrangement* here to be *Regular*, in order to show, that there is to be no *Qualification* in the belief of the Son of the Man's having absolute and perfect flesh. See Note 703.

702. *The Jews were striving among themselves.* Literally, *They only were so doing*; whereas &c, *All that heard were so doing, in particular the Jews*; hence &c, 321.

536

497,8

53. Then Jesus said unto them. Verily verily I
 say unto you, except ye should have eaten the flesh
 alone of the Son of the man *i e him of the human*
493 race that is the son, and should have drunk his blood
703 i e death, ye have not *704 continuance* of life, in your-
 selves,

703,1

703,1

54. he that eateth my flesh, and that drinketh my

702,1. *How is this man able.* Literally, *This man in particular*; whereas &c *General, Any man*; hence &c, 321.

703. *And should have drunk his blood.* It must be particularly noted here, *That except we eat the flesh, not of the man Jesus, but of the Son of the Man, we have not life,* and that in expressing this Sense, the *Arrangement* is *Regular*, whereas in the requirement, *And should have drunk his blood*, the *Arrangement* is *Irregular*. Man eats the flesh of the Son of the Man, in believing that he had flesh, but Man does not drink the blood of the Son of the Man, in believing that he died; since he did not truly die, that is, become Annihilated, he only passed from temporal life, through temporal death, into life that never ends; hence &c, 321.

703,1. *He that eateth my flesh.* See preceeding Note. Here the command is, *Not to eat the flesh of the Son of the Man*, but, *My flesh*, that is, *The flesh of the Man Jesus*, and we see here, that this being required to be understood Metaphorically, and yet admitting of a Literal fulfilment, the *Arrangement* should be and is *Irregular*. See Rule 321; also Note 498. Let those who object to this endeavour otherwise to account for the *Disarrangement*.

704. *Ye have not life, in yourselves.* Let this be particularly noted, it is not here said, *That unless we eat the flesh, and drink the blood, we shall not have life hereafter*; but what is said is, *That unless we do so, we have not life, i e no assurance of its continuance in ourselves i e possessed by ourselves now.*

Here I would add, an earnest appeal to the Catholic Laity, seriously to consider these words of our Saviour. *Verily verily, I say to you, except ye shall drink the blood of the Son of man, ye have not life in yourselves.*

At our Saviour's Bar of judgment, you may be able to shew, that in your sincere and best judgment, Verily you have *partaken*, both of the Body, and of the Blood of our Heavenly Master; be it so, our

blood, hath an eternal life, as I will raise up him the
 last day ⁷⁰⁵ *that he lives on earth.*

⁷⁰⁶ 55. So my flesh real meat is, and my blood real ^{322,2} ⁷⁰⁶

 drink is,

Saviour has made no promise to man for so doing ; and you dare not say, Verily verily I have *drunk* His blood. The promise is not to those that *partake* of, but those that drink, and if ye do not drink it, our Saviour himself says, *ye have not life in you* ; to those that only eat the flesh, though that flesh may have the blood in it, our Saviour here himself expressly says, *ye have not life in you*. Can any words be more clear, plain, and simple. *Except ye drink my blood, ye have not life in you.*

705. *The last day that he lives on earth.* The commonly received opinion, That, *The last day*, here has reference, to *The last day of this world's existence*, has so many difficult consequences resulting from it, as to preclude my acceptance of that Sense. If Christians are to lie in the grave till the day of Resurrection, they alone differ from those that died in the Wilderness, see ver. 49, in considering, That Moses and all who died in the Wilderness, are eternally dead ; which is a doctrine that Holy Scripture will in no ways sanction. That Christians do not lie in the grave till a general day of resurrection, is clear from St. Paul, Philip 1 23. *For I am in a strait betwixt two, having a desire to depart and to be with Christ ; which is far better ; nevertheless to abide in the flesh is more needful for you.* These reasons I consider justify my Paraphrase.

706. *My flesh.* The *Arrangement* being *Regular* here, does not affix to the expressions, *The Flesh of me—The Blood of me*, a Literal Sense, seeing it is preceded by the Conjunction, *For*, which directly connects it with what precedes, where these expressions are shewn to have, to an extent, a Metaphorical Sense ; Metaphorical as regards their being partaken of by man, but Literal as regards that which is to be partaken of. *The Flesh* and *The Blood*, are Literal. *The eating* and *The drinking*, are Metaphorical ; hence here, as the reality of the thing partaken of, is that which is sought to be established, the *Arrangement* is *Regular*, as the Sense of the passage has direct relation only to that particular. In one point of view, the Metaphorical Sense relates both to the eating, and thing eat, in another, it may be considered as applying to the eating alone, and that is what, in my opinion, this verse is designed to teach, Christians are to be nourished not by the Metaphorical, but *by the indeed Flesh of Christ*, that is, by all that attaches to his dwelling here on earth ; and Christians too

56. he that eateth ⁷⁰³my flesh, and drinketh my
⁷⁰³blood, to me, he remains fixed, and I remain fixed
^{497,2}
 to him.

57. As ^{706,1}the living father sent me, and I live by

 means of the father, so he that eateth me, even that
man shall live by means of me,

58. this the bread that comes down from heaven is,
^{322,2}⁴⁹⁸
 not as the fathers eat, and died *without any promise*
of farther existence, he that eateth this the bread
referred to, shall live unto the ever,

59. these things he said in a synagogue, teaching
 in Capernaum.

60. Then many having heard, of his disciples, they
^{322,2}
 said, hard this saying is, who is able it to hear.

61. Then the Jesus having perceived in himself,
^{706,2}
 that his disciples murmured at this *saying*, he said
²¹⁰
 unto them, does this *saying* offend you.

are to be nourished, *by the indeed Blood of Christ*, that is, by all that
 attaches to his death; hence we see, to give this reality to the *Flesh*
 and *Blood* in this verse, the *Arrangement* should have been *Regular*.

706,1. *As the living Father sent me.* I conceive the *Disarrange-*
ment here marks, *That Christ was not sent by the Father as Moses*
or John the Baptist &c; but, *That it expresses little more than that*
he had the Father's sanction for coming; however these things are
 far too high for Man to do more than venture an humble conjecture
 respecting; hence &c, 321.

706,2. *That his disciples murmured at this.* Literally, *Ex-*

62. But if ye should have seen the Son of the man
i e him of the human race that is the son ascending.

Where the first he was.

63. the spirit that quickens *i e continues life* it is
that I have spoken of, the flesh nothing profits, the
 words which I have spoken unto you, spirit they exist
i e existence they continue, and life they exist i e
continue,

64. but some that do not believe there are of you.
 [For the Jesus had knowledge from beginning, who
 they that do not believe are, and who he that will
 betray him is,]

65. then he said, on account of this *unbelief it is*, I
 have said unto you, that no one is able to have come
 unto me *as the Messiah on any just grounds*, except
 it should exist having been given unto him *by other*
than natural means, of the father,

66. on account of this *saying*, many, of his dis-
clusively his disciples; whereas &c, *In particular his disciples*;
 hence &c, 321.

707. *Stop.* The Literal Sense here would be, *Ascending in the*
place in which he was before; whereas &c, *Ascending from the place*
where he now is, to the place where he was before; hence the *Major*
Stop here. See Rule 184.

708. *The Spirit—The Flesh.* These Phrases in themselves ex-
 press no Definite Sense, but in all cases, express only the Sense that
 is attached to them by the Context.

ciples, went unto the rear, and no more with him, they were walking.

67. Then the Jesus said unto the twelve. No, *i e*
it cannot be, even ye desire to go away,

68. Simon Peter answered him, Lord, to whom,
 shall we go, words of life eternal thou hast,

69. and we have believed and acknowledged, that
 thou the Holy of the God art,

70. the Jesus answered them, not I chose you the
 twelve *to eternal life*, as of you, one a devil is.

71. Now he spoke of the Judas of Simon Iscariot.
 For this *man* was about to betray him, one, of the
 twelve *being*,

CHAPTER VII.

1. now after these things, Jesus walks in the
 Galilee. For he was not desiring in the Jewry to
 walk, because the Jews were seeking him to have
 killed.

713. *Not I chose you &c.* If Regularly Arranged, the Literal Sense of this passage would be, *I did not choose you*; whereas &c I conceive that expressed in the Paraphrase; hence &c, 321.

714. *One a devil is.* Literally, *What is stated*; whereas &c, *One resembles a devil*; hence &c, 322,1 and Rule 322,2. The disciples were all men, and not devils, however much any one of them might resemble one. In like manner our Blessed Lord said to Peter, *Get thee behind me Satan.*

2. Now near the feast of the Jews that is of tabernacles was existing,

3. Therefore his brethren said to him, depart hence and go into the Judea referred to, in order that also thy disciples the works should have seen, which thou doest.

4. For no one anything, in secret, doeth, and he seeketh it in public knowledge to be, if these things thou doest, shew thyself to the world.

5. For not even were his brethren believing in him.

6. Then the Jesus says unto them, the time that is mine not yet is come. Verily the time that is yours always ready is present,

7. the world is not able to hate you. But it hates me, because I testify concerning it, that its works evils are,

8. ye, set forth to the feast, I do not yet set forth

715. *In order that also thy disciples should have seen.* Literally this implies, *That no disciple had seen him; whereas &c., That thy disciples generally should become better acquainted; hence &c., 322,1.*

717. *Hates me.* Literally, *Hates me personally; whereas &c., Hates what I teach; hence &c., 321.*

718. *That its works evil is.* Literally, *Not every work is evil, but as a whole they are so; hence the Irregular Government. See Rule 382.*

to this feast, for the mine time *to set forth* not yet has been full.

9. And these things having said unto them, he abode in the Galilee *referred to*.

10. But when his brethren went unto the feast.^{479,4}
Then also he went not openly, but as in secret.

11. Now the Jews⁷²⁰ were seeking him, at the feast,
.....^{322,2}.....
and said, where is that *man*,
.....

12. and murmuring, concerning him, ^{322,2}much there
was among the people, the ⁴⁹⁴*people* indeed said, that
.....
good he exists. Yet others said, nay, but he de-
ceiveth the people,

13. no one, yet indeed openly, was speaking con-
cerning him, on account of the fear of the Jews.⁷²¹

14. Then at this time ⁴⁹⁵Jesus went up into the
.....
temple after the feast being in the midst, and was
.....
teaching.

15. Therefore the Jews were marvelling, saying,

720. *Now the Jews were seeking him.* Literally, *As a body they were doing so*; whereas &c., *Men that were Jews were doing so*; hence &c., 322,1.

721. *The fear of the Jews.* I consider the Sense of this to be, *the Jews did not openly speak concerning him, on account of the fear they had for something*, perhaps the Romans, I judge this, because the *Arrangement is Regular*, and the Article is expressed before each word, which points out that the Literal Sense is intended to be conveyed. See Rules 320 and 340.

how has this *man* letters understood.⁷²² Not having been learned.

16. Then Jesus answered them and said, the mine⁵³⁶
²²⁴ doctrine mine is not, but it is the doctrine of him
^{322,2} that sent me,

17. if any one should desire his will to do, he shall^{722,1}
 know concerning the doctrine, whether of the God,
 it exists, or I, of myself, speak,

18. he that speaketh of himself, seeks the glory⁷²³
²²⁵ that is his own. And he that seeks the glory of him⁷²⁴
 that sent him, this *man* true exists to his mission,
 and falsehood, by him, exists not,

19. did not Moses give unto you the law, and not²¹⁰
 one, of you, keepeth the law, or how go ye about me⁷²⁵
 to have killed,

20. the people answered, a devil thou hast, who⁷²⁵
 goeth about thee to have killed,

722. *Not having learned.* Literally, *Not knowing any thing about them*, which is absurd; whereas &c., *Not having received a good education*; hence the *Major Stop* here. See Rule 184.

722,1. *If any one should desire his will to do.* Literally, *Should at any time do so*; whereas &c., *Should alone desire to do so*; hence &c., 321.

723. *He that speaketh of himself.* Literally, *Concerning himself*; whereas &c., *By his own natural powers*; hence &c., 321.

724. *He seeks the glory &c.* Literally, *The object of his teaching was directed to accomplish the end specified*; whereas &c., *That the effect of his teaching would accomplish that end*; hence &c., 321.

21. Jesus answered and said unto them, one work
 I did, and ye all marvel on account of this ⁷²⁶work,

22. Moses has given ⁷²⁷unto you the circumcision

 you observe, not that by the Moses, it exists, but by
 the fathers, and ye circumcise a man on a sabbath,
^{727,1}

23. if the man *that requires it* receives circum-
⁷²⁸
 cision on a sabbath, in order that the law of Moses
²¹⁰
 should not have been broken, condemn ye me, be-
 cause I made all ⁷²⁹i e every part of a man whole, on

 the sabbath.

24. Judge not according to appearance, but judge
⁷³⁰the just judgment.

25. Then some of the Jerusalem said, not this

725. *Go ye about me to have killed.* Literally, *Personally to do*
it; whereas &c., *To cause me to be put to death*; hence &c., 321.

726. *On account of this work.* What induced our Translators
 to place this in the next verse, I cannot imagine; it certainly does
 not appear to me to add to the Sense, as by means of it, I do not
 see, how it is possible to connect this passage with the context.

727. *Moses has given.* Literally, *Absolutely was the donor*;
 whereas &c., *Appointed by the direction of God*; hence &c., 322,1.

727,1. *And ye circumcise Man on a Sabbath.* Literally, *Ye*
necessarily do so; whereas &c., *Ye do so if requisite*; hence &c.,
 321.

728. *A man receives circumcision.* Literally, *Personally accepts*
it; whereas &c., *Has circumcision acceptably performed on him*;
 hence &c., 321.

729. *Because I made.* Literally, *I personally did it*; whereas
 &c., *I was the means of effecting it*; hence &c., 321.

730. *But judge the just judgment.* Literally with this Context,
But investigate the just judgment; whereas &c., *But deliver the*
judgment that is just; hence &c., 321.

man exists *i e* *this man cannot be*, whom they seek to have killed,

26. even behold, he ⁷³¹ speaks boldly, and they say ⁷³¹ nothing to him. ^{731,1} Not when indeed the rulers knew, ⁷³² that this *man* the Christ is *i e* *claims to be*, ^{322,2}

27. assuredly we have known this *man*. ⁷³⁴ Whence ⁷³⁵ he is. But the Christ when he should come, no one knoweth. ⁷³⁵ Whence he is.

28. Then the Jesus teaching and saying was crying ⁷³⁴ in the temple, verily ye have known me, and ye have

731. *He speaks boldly. They say nothing.* Literally, *He delivers what he says in a bold manner, and they say nothing about it*, such being the Literal Sense; whereas &c., *He lays claim to great things, and they do not use their power to restrain his pretensions*; hence &c., 321.

731,1. *Stop.* The assertion, *Not any time indeed did the rulers know*, is not the Sense intended to be conveyed, but, *The declaration of what was*; hence the *Major Stop*. See Rule 184.

732. *Not when.* Our Translators reject this, or at least do not express it in the Translation, which certainly is one way of treating the difficulties of a troublesome passage. I suppose the Verb that I translate, *knew*, was what puzzled them, but if we look at the Context, it cannot reasonably be supposed, that he whom they sought to kill, and whom it was thought strange that they did not restrain from speaking boldly, even when they knew, what? certainly not that he was deserving of credit, but that he claimed, and was regarded by many, to be *the Christ*.

734. *We have known.* Literally, *We have personal knowledge*; whereas &c., *We possess accounts concerning this man*; hence &c., 321.

735. *Stop.* Had a *Minor Stop* been expressed, the Sense conveyed would have been, *From what place he came*, such being the Literal Sense; whereas &c. I consider, *Who were his parents &c.*; hence &c., 184.

⁷³⁵ known. Whence I am, also for myself, I have not
 come, for a true *man* ^{322,2} he that sent me whom ye have
 not known exists,

29. I have known him, for by him, I exist, and
 that *Being* ^{735,1} sent on this mission me.

30. Then they were seeking him to have taken,
 but no one laid on him the hand, because not yet his
 hour had come.

31. And of the people, ⁷³⁶ many believed on him and
 said, the Christ when he should have come. Not
 greater signs he will do, than what this *man* did,

32. the Pharisees heard of the people murmuring
 concerning him these things, and the Chief Priests
 and the Pharisees sent officers, in order that they
 should have taken him.

33. Then the Jesus said, still a little time, with
 you, I exist, and then I go to him that sent me,

34. ye shall seek me, and shall not find me, even
 where ^{322,2} I am, ye ⁷³⁷ while living are not able to have
 come.

735,1. *He sent on this mission me.* Literally I conceive, *Compelled me to go*; whereas &c., *Sanctioned my going*; hence &c., 321.

736. *Many believed on him and said.* Literally, *Personally uttered*; whereas &c., *So regarded him*; hence &c., 322,1.

737. *And shall not find.* *Ye while living, shall seek to find me*

35. Then the Jews said among themselves, where is this *man* about to go, that we shall not find him, is he not unto the dispersed of the Gentiles about to go, even to teach the Gentiles,

36. what is this saying which he said, ye shall seek me, and shall not find, even where I am, ye *while living* are not able to have come.

37. And in the last day, the great of the feast, the Jesus had stood up, and then he cried, saying, if any one should thirst, come unto me and drink,

38. he that believes on me. As the scripture said, rivers, out of his belly, shall flow of living water.

39. Now this he said concerning the spirit, which they that believed on him were about to receive. For not yet a spirit holy i e freed from a sense of

a living man, and shall not find me as such, for where I am then living, ye while living are not able to have come. See Chap. viii. 21.

739. Which they that believed on him were about to receive. Literally I conceive, *Were about to have imparted to them; whereas &c., Were about to be made sensible that they had possession of; hence &c., 321.*

739,1. For the Holy Ghost was not yet given. This is the translation of Modern Theology, who in the face of it require belief, That David and all the Prophets of God that had existed, spake under the direct influence of the Holy Spirit which had been given to them; and thus do they require belief that one portion of Holy Scripture contradicts the assertion of the other. In my opinion the Sense of this passage must be, *That a spirit holy*, that is, That God's assurance of his acceptance of Man's spirit as holy was not yet given, *because* (observe the justness of the reason) *Jesus was not*

guilt having been given was existing, because Jesus not yet was glorified.

40. Then of the people, having heard these sayings, they said, that this *man* certainly the Prophet ^{322,2} *i e a* ⁵²⁰ *Prophet* is,

41. others said, this man the Christ is. But the ⁷⁴⁰ *Jews* said. But not out of the Galilee ^{322,2} *referred to*, ⁴⁹⁴ the Christ comes,

42. ²¹⁰ said not the scripture, that of the seed of ⁷⁴³ David, and from Bethlehem the town. Where David was existing, the Christ comes.

yet glorified, in other words, he had not completed the purchase of that blessing.

Again Modern Theology teaches that in John xx. 22, That our Blessed Lord breathed on his Apostles and said unto them, *Receive ye the Holy Ghost*; and yet from Acts i. 4, *That he commands them not to depart from Jerusalem*, till after his having departed from them, *they should receive the promise of the Father*, even the gift of the Holy Ghost, which they had already received from himself, and to this teaching they require belief that there is no inconsistency.

In my opinion John xx. 22, cannot have reference to the *Holy Ghost*, as the form of Greek precludes it, but it has reference to a visible conferring on the Apostles the assurance of God's acceptance of their spirits as holy, which in Chap. vii. 39 we read, was not given to any man, *because* Jesus was not glorified, which glorification having been now perfected, the purchase of the blessing having been completed, he in his own person first bestows it on his immediate disciples.

740. *The Jews said*. Literally, *Actually uttered*; whereas &c., *Inwardly believed*; hence &c., 322,1.

743. *From Bethlehem the town*. I conceive two places bore this name, one of which was distinguished by the Appellation, *The town*, and probably had a *Minor Stop* succeeded, the Sense expressed would have been, that it was distinguished by the Appellation of, *The town*

43. So a division there was among the people, on account of him.

44. And some were wishing^{743,1} from them to have taken him, but no one laid on him the hands.
.....

45. Then the officers came to the Chief Priests and Pharisees, and those⁷⁴⁴ *Priests and Pharisees* said unto them, on account of what, brought not ye him,

46. the officers answered.⁷⁴⁵ Never man spoke thus,

47. Then the Pharisees answered. Not surely ye have been deceived.

48. Not any, of the rulers, believed on him, or of the Pharisees,

49. but this people that know not the law cursed exist,

50. Nicodemus says unto them, he that came unto him before, one being of them.

where David was ; hence the *Major Stop* here is intended to shew, that the words, *Where David was*, are not part of the distinguishing Appellation, but are intended to convey information of the fact expressed by them. See Rule 183,1.

743,1. *And some were wishing from them to have taken him.* Literally, *Were wishing to have done the exact thing specified* ; whereas &c., *Were wishing to prevent his continuing to teach* ; hence &c., 322,1.

744. *Those Priests and Pharisees said &c.* Literally, *The officers said* ; whereas &c. as in the Paraphrase ; hence &c. 321.

745. *Stop.* *Never*, does not mean, *Under any circumstances*, but, *As a mere unassisted man* ; hence the *Major Stop*. See Rule 184.

⁷⁴⁷
51. Not our law judges the man *that transgresses*,
except it should have heard first, from him, and should
have known, what he doeth,

52. they answered and said unto him. Not also
thou, for *i e in favor of the Galilee referred to*, exists,
search and look, for out of the Galilee referred to,
⁷⁴⁸
a prophet is not to be raised up.

CHAPTER VIII.

1 to 12 *spurious*.

12. Then *at the great day of the feast* Chap. VII 37
⁷⁵⁵
again Jesus spoke unto them *i e unto those present*,
saying, I the light of the world am, he that followeth
⁷⁵⁶
me should not have walked in the darkness *respecting*
⁷⁵⁷
death, since he shall have the light concerning the
life *that is eternal*.

747. *Our law judges*. Literally, *The law does judge*; but the Sense intended to be conveyed is, *The condemnation of the law is not executed*; hence the *Disarrangement*. See Rule 322,1.

748. *A prophet is not to be raised up*. Literally, *Under any circumstances*; whereas &c., *In accordance to the promises recorded in the Scriptures*; hence &c., 321.

755. *Then again Jesus spoke unto them*. Literally, *Unto the Pharisees*; whereas &c., *Unto them at the feast*, see chap. vii. 37; hence &c., 321.

756. *He that followeth me should not have walked in the darkness*. Literally, *He that at any time followeth me*; whereas &c., *He that continueth to follow me*; hence &c., 322,1.

757. *The darkness—The light*. The Article being expressed in each of these cases, marks restriction, See Rule 341; which restric-

13. Then the Pharisees said unto him, thou, con-
⁵³⁶.....^{322,2}.....
 cerning thyself, bearest record, thy record true is not,

14. Jesus answered and said unto them, though I
^{322,2}.....
 bear record concerning myself, my record true is, for
⁷³⁵.....
 I have known. Whence I came, and whither I go.
⁷³⁵.....
 But ye have not known. Whence I come, or whither
 I go,

15. ye, on account of *a man's nation in the flesh*,
⁷⁵⁸.....
 condemn, I *on account of a man's nation* do not
 condemn any one.

16. And yet if I ⁷⁵⁹do condemn, the condemnation
²²⁵.....
 that I deliver true exists, for alone I exist not, but I
 and father that sent me.

17. And even in the law that is yours, it has been
⁵²⁵.....
 written, that the testimony of two men true is,
⁷⁶⁰.....^{322,2}.....
^{322,2}.....

18. I that bear witness concerning myself am, and
^{760,1}.....
 father that sent me beareth witness concerning me.

tion the Context appears to me to determine, to be that expressed in the Paraphrase.

758. *On account of his external state.* See Note to Romans xiv. 6.

759. *Yet if I do condemn.* Literally, *If I by my own judgment condemn*; whereas &c. I conceive, *If I in obedience to God's commands pronounce judgment*; hence &c., 321.

760. *The testimony of two men*, not without limitation, since four giving opposing testimony, invalidates it; hence &c., 321.

* 760,1. *And the Father that sent me beareth witness concerning*

19. Then they said unto him, where is thy father,
322,2
210.....
 Jesus answered, neither have ye known me or my
761
 father, if me ye had known, assuredly my father ye
 probably had known,

20. these the words he spake in the treasury are,
 teaching in the temple, but no one laid hands on
 him, for not yet his hour had come.

21. Then he said again unto them, I go away, and
762
 ye shall seek me, but for your sin *in rejecting me*, ye

me is. I consider that the auxiliary verb is to be understood, and that the occasion of the *Disarrangement* here is to show, that it is to be understood in the same Sense as in the preceding Clause, namely, in accordance to Rule 322,2.

761. *If me ye had known.* Literally, *If ye had known me personally*; whereas &c., *If ye had acknowledged me*; hence &c., 321.

762. *But for your sin.* For the Sense which this passage is commonly supposed to express, it is requisite that *The Death* here spoken of is *Death Eternal*, but there is not in my opinion anything that justifies such a conclusion. We read in the Romans, "*That all died from Adam to Moses*," we know, *Not the Death Eternal*, since, "*The just are to sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.*" *To die* then does not necessarily mean more than to pass to the grave, and such a limitation of the Sense here is well suited to the place, if we recollect that the Jew had indeed knowledge that he passed to the grave, but was without assurance that out of the grave any one ever again rose. Thus, "*I go away and ye shall seek me, but for your sin in rejecting me ye shall die,*" ye shall not realize my promise, "*That whosoever believeth in me shall never die,*" that is not, His body shall never pass to the grave, but, He himself shall only cease to live on earth, instantly to commence to live in heaven; and this Sense is not incompatible with that expressed in verse 24. Here we read, *I go away and ye shall seek me, but for your sin* (singular) *in rejecting me ye shall die*; in verse 24 we read, *For if ye should not have believed that I exist, ye shall die for your sins* (plural), the disbelief not being the immediate cause of Death, though capable of delivering from it; hence the disbelieving Jew died *for his sins*, Sin in consequence of Adam's

shall die.^{762,1} Where I go, *ere you die*, ye are not able to have come.

22. Then the Jews said, what will he kill himself, that he says.^{762,1} Where I go, *ere you die*, ye are not able to have come,

23. then he said unto them, *at the time to which I refer*, ye, of the *kingdom* beneath, exist, I, of the *kingdom* above, exist, ye, of the *this world*, exist, I exist not of *this world*.

24. Therefore I said unto you, that ye shall die⁷⁶² for your sins. For if ye should not have believed, that I exist,⁷⁶² ye shall die for your sins.

25. Then they said unto him, thou, who art thou,⁵³⁶ Jesus said unto them the beginning *i e in the first place*, what thing now I tell you,

transgression, secondly Sin in rejecting Christ, since reception would have delivered him from death, which together is justly described as a Plural Sins; and hence I prefer the Reading, *Ye shall die, not in your sins*, but, *for, by, or, on account of your sins*.

762,1. Where I go. See Note Chap. vii. 34. It is to be particularly noted here, that the Conjunction, *And*, is not expressed, which shews that what is here stated, is not an additional fact, or an extension of what precedes, but is only an elucidation or explanation of what had been previously stated, *why though seeking him should die, unquestionably, for the sin of having rejected him*; they must do this, because however much they seek to find him personally, he is in that place, where it is impossible for them, ere they die, to have come. This should be altogether regarded, as those to whom it was addressed understood it, as to seeking and finding &c. Christ personally.

26. many things I have concerning you to tell and to condemn, for he that sent me true exists, and I, what things I heard of him, these things I speak to the world,

27. they understood not, that he ⁷⁶³spake of the father to them.

28. Then the Jesus said unto them, verily when ye should have lifted up the Son of the man ⁴⁹³*i e him* of the ^{497,4}human race that is the son. Then ye will know, that I exist, and that of myself, I do nothing, but as ⁷⁶⁴my father taught me, these things I speak,

29. and that he that sent me, with me, exists, he ⁷⁶⁵sent not away me alone, for I do always the things agreeable to him,

30. these things after his speaking, ⁷⁶⁶many believed on him.

763. *That he spake of the Father.* Literally, *That the Father was the subject of his address*; whereas &c., *That in his address he had reference to the Father*; hence &c., 321.

764. *But as my Father taught me.* Literally, *Immediately directed me*; whereas &c. I conceive, *But with my Father's sanction*; hence &c., 321.

765. *For I do always the things agreeable to him.* Literally I conceive, *Because I do so*; whereas &c. as in the Paraphrase; hence &c., 321.

766. *Many believed.* Literally, *Many, regarded in any manner*; whereas &c. I conceive to be, *Many, as regards those that heard him*; hence &c., 322,1.

31. Then the Jesus said unto those Jews that had believed him, if ye should have continued in the word that I truly have spoken, disciples of me ye exist,

32. and ye shall know the truth, and the truth shall make free you,

33. they answered to him, seed of Abraham we exist, and we have served as a slave in nothing ever, how sayest thou, that free ye shall become,

34. Jesus answered them. Verily verily I say to you, that every one that committeth the sin for which he is responsible, a servant of the sin is.

35. And the *i e he that is a servant* abides not in the house *he occupies*, unto the ever, the *i e he that is a son* abides in the house he possesses unto the ever.

767. *And the truth shall make you free.* Literally, *Shall itself effect that end*; whereas &c., *Shall occasion that end to be effected*; hence &c., 322,1.

768. *We have served as a slave &c.* The Literal Sense of this is, *We were never in any kind of bondage at any time*, this is not true; whereas &c., *We were never in bondage in the respect to which you refer*; hence &c., 321.

770. *And the servant abideth not in the house.* Literally, *Under no circumstances he does so*; whereas &c., *He does not necessarily do so*; hence &c., 322,1.

771. *The Son abides.* Literally, *At all times*; whereas &c., *Ultimately*; hence &c., 322,1.

36. Therefore if the son ⁷⁷² should have made free
 you. Verily free ye shall be,

37. I have known, that seed of Abraham ye exist,
 but ye seek me to have killed, because the word that
²²⁵ I have spoken hath no place in you,

38. what things I have seen with the father, I
 speak. And indeed ye, ⁷⁷³ what things ye have heard
 from the father, do,

39. they answered and said unto him, our father
^{322,2} Abraham is, ⁵³⁶ Jesus says unto them, if children of

 the Abraham *referred to* ye exist, the works of the
 Abraham ye were doing.

40. But now ye seek me a ⁷⁷⁴ *mère* man to have
⁷⁷⁵ killed, I who have spoken the truth to you, which I

 heard of the God, this thing Abraham did not,

41. ye do the deeds of your father, they said unto

⁷⁷² *Should have made free you. Literally, You in particular; whereas &c. General, Any one; hence &c., 321.*

⁷⁷³ *And indeed ye, what things ye have heard from the Father do. Such things as Isaiah liii. 3, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."*

⁷⁷⁴ *Ye seek me a mere man to have killed. Had the Arrangement been Regular, the Sense would have been, Ye seek to kill me who am only a man; whereas &c., Ye seek to kill one who in your estimation is only a man; hence &c., 321.*

⁷⁷⁵ *I have spoken the truth. The first clause of this verse has reference, not to the fact as it is, but as the Jews estimate it to be,*

him, we, by fornication *i e natural birth*, were not made *children*, we have ⁷⁷⁷ *in respect of this relationship* one father, the God,

..... 536 322,2
42. Jesus said to them, if the God your father was, ye probably were loving me. For I, by the God's *authority*, came forth *to teach*, and come to you. So not then of myself *i e my own authority*, I have come forth *to teach*, but that *Being* sent on this ⁷⁷⁸ mission me,

..... 779
43. on account of what, do ye not understand the ²²⁵ speech that I utter, because ye are not able to hear ²²⁵ the word that I utter,

..... 225
44. ye, of the father that is the devil, exist, and ⁷⁸⁰ ye desire the lusts of your father to do, that *spirit* a

and had the *Arrangement* here been *Regular*, it would have implied, that this Clause was intended to convey a Similar Class of Sense; but such however is not the case, what is stated, has relation to the fact as it is, and not the manner in which the Jews estimated it; hence &c., 321.

777. *One Father*. According to the Literal Sense, this is to be understood without limitation, and then is not true, since all have a Heavenly Father and an earthly Father; but the context shews that the Sense is to be restricted; hence &c., 321.

778. *Sent me*. Had the *Arrangement* been *Regular*, the Sense conveyed would have been to this effect, *I had no desire or inclination to come, but he sent me*, such being the Literal Sense; whereas &c., *In relation to authority, I have come to teach, not at all of myself, but God sent me*; hence &c., 321.

779. *On account of what do ye not understand &c*. Literally, *Why are ye ignorant of my speech*; whereas &c., *Why do ye not admit the truth of what I say*; hence &c., 321.

murderer was existing from beginning, and in the truth, he has not abode, for truth exists not in him. ^{183,1}

When he should speak, the *i e that which is* a lie, of the his own things, he speaks, for a liar even its ^{322,2} father he is.

45. And so I, because I speak ⁷⁸¹ the truth in this declaration, ye do not believe me,

46. which, of you, convinceth me, of sin in this declaration, if therein I speak ⁷⁸¹ truth, on account of what, do ye not believe me,

47. he that is of the God ⁴⁹⁸ hears the words of the God, on account of this, ye do not hear, because of the God, ye exist not,

48. the Jews answered and said unto him, not ²¹⁰ truly say we, that a Samaritan thou art, thou also a devil hast,

49. Jesus answered, I a devil have not, but I honor my father, and ye dishonor me.

50. And I seek not my glory, he that seeks and ^{497,8} judges *glory to me* exists.

780. *Desire the lusts &c. Not his lusts, but corresponding lusts to his; hence &c., 321.*

781. *Speak the truth. Literally, In all things; whereas &c., Is restricted to what is specified in the Context; hence &c., 321.*

51. Verily verily I say unto you, if any one should
 have kept the my saying, ⁷⁸² he should not have seen ⁷⁸³
 death, unto the ever,

52. the Jews said unto him. ⁵³⁶ Now we have know- ^{783,1}
 ledge, that a devil thou hast, ⁷⁸⁴ Abraham died, also the
 prophets, yet thou sayest, if any one should have
 kept my saying, ⁷⁸² he should not have seen ⁷⁸³ death, unto
 the ever.

53. Not thou greater than our father Abraham art, ^{322,2}
 who died, also the prophets died, ⁷⁸⁴ whom makest thou ⁷⁸⁵
 thyself,

54. Jesus answered, if I glorify myself, my glory

782. *If any one should have kept the saying &c.* The Literal Sense is, *If any one should have preserved the saying*; whereas &c., *If any one should have obeyed what is commanded*; hence &c., 321. This passage must not be translated in a Sense referable only to future time, *Keep my sayings, he shall never see death*, as in that case, the objection of the Jews concerning Abraham and the Prophets, would have no force.

783. *He should not have seen death.* The Literal Sense is, *He should not have died himself or seen any one else die*; whereas &c. restricted, *He should not himself have died*; Christians never die, they do but cease to live on earth, to commence to live in heaven; hence &c., 321.

783,1. *Stop.* The Sense here is not, *We have just acquired*, which is the Literal Sense; but a mere statement of a fact, *We do possess*; hence the *Major Stop*. See Rule 184.

784. *Abraham died.* Literally, *Actively did something*; whereas the Sense intended to be conveyed is *Passive*, *He was made subject to death*; hence the *Disarrangement*. See Rule 322,1.

785. *Whom makest thou thyself.* Literally, *Whom dost thou prove thyself to be*; whereas &c., *Whom dost thou claim thyself to be*; hence &c., 321.

nothing exists, my father that glorifies me exists,
 whom ye say, that God of us he is,
^{322,2}.....

55. yet ye have not known him. But I have
 known him, and if I should have said, that I have
 not known him, a liar like to you I shall be, but I
^{322,2}.....⁷⁸².....
 have known him, and keep his saying,

56. Abraham your father rejoiced *in that saying*,
⁷⁸⁶.....
 in order that he should have seen *it realized* the day
 that I have described, and he saw *that such a day*
²²⁵
would come, and was glad.

57. Then the Jews said unto him, ³³³*fifty* years not

 yet thou art, yet Abraham thou hast seen,

58. Jesus said unto them. Verily verily I say
⁵³⁶.....^{497,8}.....⁷⁸⁷.....
 unto you, I exist before Abraham to have been born.

59. Then they took up stones, in order that they
 should have cast at him, ⁷⁸⁸Jesus was hid, and went out

 of the temple,

786. *Abraham your father rejoiced.* Literally, *In the actual utterance*; whereas &c. I conceive, *In the identical fact*; hence &c., 322,1.

787. *I exist before Abraham to have been born.* Literally, *This would refer to actual life in this world*; whereas &c. has reference, *To life any where, that is, to commencement of existence*; hence &c., 321.

788. *But Jesus was hid.* Literally, *Actively covered*; whereas &c. *Passive, He escaped their observation*; hence &c., 322,1.

CHAPTER IX.

1. and passing by, he saw a man blind, from birth,

2. and ⁵³⁶his disciples asked him, saying, master,
who sinned, this *man* or his parents, in order that blind he was born,

3. Jesus answered, neither this *man* sinned, neither his parents, but in order that the works of the God should have been made manifest, by him,

4. it behoveth ⁷⁸⁹us *i e man* to work the works of⁷⁹⁰^{322,2}
him that sent me. Whilst day it is, night comes, ^{790,1}
when no one is able to work.

5. When in the world, I should exist, a light of ^{322,2}
the world I am,

6. these things having spoken, he spat on *the* ground, and made clay, of the spittle, and placed on him the clay, on the eyes,

789. *It behoveth us.* Literally, *Us in particular*; whereas &c., *Such as us, viz., man*; hence &c., 321.

790. *Stop.* The *Major Stop* is here expressed, in order to shew that the Sense is to be understood Metaphorically. See Rule 322.

790,1. *Stop.* The Sense here is not, *No one is able to work when in the world I should exist*, which is the Literal Sense; but it is to be understood as two distinct declarations, *When no one is able to work*, and, *When in the world I should exist I am a light of it*; hence the *Major Stop*. See Rule 184.

7. and said unto him, go wash in the pool of the Siloam *referred to*, which is interpreted, having been sent, he departed, seeing.

8. Therefore the neighbours and those that see him the first, for a beggar he was existing, said, not this *man* ^{322,2} he that sits and begs is,

9. ⁷⁹¹ some said, surely this *man* he exists, others said, it is not, but like to him he exists, that *man* said, surely I exist.

10. Then they said unto him, how were ⁷⁹² thine eyes opened,

11. he answered, that *man*, the man that is called Jesus ⁷⁹³ made clay, and daubed ⁷⁹⁴ my eyes, and said to me, verily go unto the Siloam *referred to*, and wash yourself. Then having gone and washed myself, I saw,

12. then they said unto him, ^{322,2} where is that *man*, he says, I have not known,

791. *Some said.* Literally, *Actually uttered*; whereas &c., *Assented to the statement*; hence &c., 321.

792. *Thine eyes opened.* *Irregular* in order to shew, that the Sense intended to be conveyed is, *How didst thou recover thy sight.* See Rule 321.

793. *Made clay.* The Literal Sense I conceive would be, *Created*; whereas &c., *He mixed clay*; hence &c., 321.

794. *My eyes.* Most probably, *The eye-lids*; hence &c., 321.

13. they bring him, to the Pharisees, that was before blind.

14. Now a Sabbath was existing on the day, the ⁷⁹³Jesus made the clay, and opened ⁷⁹²his eyes.

15. Then again asking him, even the Pharisees, how he received sight. And the ⁴⁹⁴*blind man* said unto them, he ⁷⁹⁵placed on me clay, on the eyes, and I washed myself, and see.

16. Then some of the Pharisees said, this ^{795,1}*man* the ^{322,2}man of God is not, because the Sabbath he does not keep. But others said, how is a man a sinner able such like miracles to do, so division there was existing among them.

17. Then they say to the blind again, what sayest thou concerning him, that he opened ⁷⁹²thine eyes. And the ⁴⁹⁴*blind man* said, that a prophet he exists.

18. For the Jews believed not concerning him, that blind he was ^{322,2}*i e had been*, and received sight. ⁷⁹⁶

795. *He placed clay.* I imagine the Literal Sense would imply, *The placing of a lump of clay on the eye*; whereas &c, I conceive, *He rubbed the eyelids with clay*; hence &c., 321.

795,1. *Some of the Pharisees said.* Literally, *Some out of the entire body said*; whereas &c., *Some men who were Pharisees said*; hence &c., 321.

796. *Stop.* *Until when they called*, does not mean, *That after they called they believed*; hence the *Major Stop*. See Rule 184.

Until when they called the parents of him that received sight,

19. and asked them, saying, ^{322,2} is this your son, whom ye say, that blind he was born. Then how does he now see.

20. And his parents answered and said, we have ^{322,2} known, that this *man* our son is, and that blind he was born.

21. But how now he sees, we have not known, or who opened ⁷⁹² his eyes, we have not known, ⁷⁹⁷ ask him, ⁷⁹⁸ he hath age, he, for himself, shall speak,

22. ^{798,1} these things his parents said, because they were fearing the Jews. For already the Jews had been *so far* agreed, in order *i e as* that if any one ⁷⁹⁹ should have confessed him a Christ, put out of synagogue he would have been,

23. on account of this, ⁸⁰⁰ his parents said, that he ⁷⁹⁸ hath age, ⁷⁹⁷ ask him.

797. *Ask him.* Literally, *Repeat to him your inquiry*; whereas &c., *Allow him to answer your inquiry*; hence &c., 321.

798. *He hath age.* Literally, *So has a baby*; whereas &c., *He hath the age necessary to entitle his word to be received*; hence &c., 321.

798,1. *These things his parents said.* Literally, *The actual words specified*; whereas &c., *Words to that effect*; hence &c., 321.

799. *Confessed him a Christ.* Had the *Arrangement* been Re-

24. Then they called the man, for a second *time*,
⁸⁰¹
 who blind was *i e had been*, and said unto him, give

 glory to the God, we have known, that this the man
 a sinner exists.

25. Then ^{801,1} that *man* answered, if a sinner he exists,

 I have not known, one thing I have known, that
⁸⁰²
 blind existing. Now I see.

26. Then they said unto him, what did he to thee,
⁷⁹²
 how opened he thine eyes,

27. he answered them, I told you already, and ye
 heard not. Then why again do ye wish to hear. Is
⁸⁰³
 it not indeed ye wish his disciples to have become,

gular, I conceive the Sense conveyed would have been, *Confessed him who was Christ*; whereas &c., *Confessed him to be a Christ*, not *The Christ*, because the Article is not expressed; hence &c., 321.

800. *His parents said*. Literally, *Were compelled to say*; whereas &c., *Were induced to say*; hence &c., 322,1.

801. *Who blind was*. See Rule 322,2. Some argue in accordance to Sense, some to sound, which last must certainly be the course pursued, in advancing this passage in support of Transubstantiation, see Cardinal Wiseman's Lectures, since in nothing, but in sound, can the passage be regarded, as *Who blind now is*, since that in Greek would be, *Who blind is*, but it must be regarded, *Who blind was once, or formerly i e had been*.

801,1. *Then that man answered*. Literally, The antecedent to the pronoun is, *The Blind man*; hence &c., 321.

802. *Stop*. I think it probable, that the Literal Sense would imply, *A restriction of the possession of the sight he had, to the time when he was speaking*; whereas &c., *That his eyesight was fully restored to him*; hence the *Major Stop* here. See Rule 184.

803. *His disciples*. Literally, *Of him personally*; whereas &c., *Disciples to his doctrine*; hence &c., 321.

28. then they reviled him and said, thou a disciple^{322,2}
 of that *man* art. But we disciples of the Moses re-⁸⁰³
ferred to are,

29. we have known, that the God hath spoken by⁸⁰⁵
 Moses. But we have not known this *fellow*. Whence⁷³⁵
 he exists,

30. the man answered and said unto them. Now
 concerning this thing, the marvellous it exists, that⁷³⁵
 ye have not known. Whence he exists, yet he opened⁷⁹²
 mine eyes,

31. we have known, that the God heareth not⁸⁰⁶
 sinners, and that if any one a worshipper should be,^{322.2}
 and his will do, he heareth this *person*,⁸⁰⁷
⁸⁰⁸

805. *The God hath spoken by Moses,—We have not known this fellow.* Had the *Arrangement* been *Regular*, it would have implied, *That they personally had witnessed the evidence man possessed, relative to the connection between God and Moses; whereas &c., That they had evidence sufficient to convince them of the truth of the fact; consequently, the second clause is to be understood, They had not sufficient evidence concerning him, whom they styled "this fellow;" hence &c., 321.* The Omission of the Article before *Moses*, I conceive shews, that it is not to be understood, that the reference here is to God's actually speaking, but to his giving commands through Moses, as had actual speaking been referred to, I think the Article would have been expressed before the word *Moses*.

806. *The God will not hear.* The Sense here intended to be conveyed is, *Will not mark with his approbation and favour; hence &c., 321.* Had the word *sinners* been *Disarranged*, otherwise than by being placed before the word *God*, it would have afforded the Sense, *The God of sinners.*

807. *And his will do.* Literally, *Perfectly perform; which no man hath done; whereas &c., Desireth and seeketh to do; hence &c., 321.*

32. since the ever, it was not heard, that any one
⁸⁰⁹opened *the* eyes of a blind *man* having been born,

33. except ^{322,2}this *man* ⁸¹¹was from God, he was not able

 to do any thing,

34. they answered and said unto him, in sins,
⁸¹⁰thou altogether wast born, and dost thou teach us,

 and they cast him out,

35. Jesus heard, that they cast him out, and having
⁸¹²found him, said, thou dost believe in the son of the
 man *i e in him of the human race that is the son,*

36. but who exists he, said he, Lord, in order that
 I should have believed in him,

37. the Jesus ⁵³⁶said unto him, verily thou hast seen

 him, and he that talks with thee, that *person* exists.

38. Then the ⁴⁹⁴*man* said, I believe O Lord, and he
 worshipped him,

808. *He heareth this person.* The Sense intended to be conveyed is, *He acknowledges this person*; hence &c., 321.

809. *'Opened the eyes of the blind.* Literally, *What is stated*; whereas &c., *Gave sight to the blind*; hence the Omission of the Article, See Rule 101. See Note 792, also 794.

810. *In sins thou altogether wast born.* Literally, *The whole of thee was born*; whereas &c., *Thou wast born in an altogether sinful state*; hence &c., 321.

811. *From God.* See Note 506. Here the sense intended to be conveyed is, *Except this man acted by God's authority*; hence the Omission of the Article. See Rule 343.

812. *Thou dost believe in the Son of the Man.* Had this been

39. then the Jesus said, for judgment, I, into this world, came, in order that they that see not, should see, and they that see, ⁴⁹⁸blind should have become,

40. they that are with him heard through the ⁸¹³Pharisees these things, and said unto him. Do not then we blind exist,

41. Jesus said unto them, if blind ye were exist-⁵³⁶ing, ye probably were not having sin. But now ye say, that we see, your sin remains. ⁸¹⁵^{497,8}

CHAPTER X.

1. Verily verily I say unto you, he that enters not by means of the door, into the sheep fold, but climbeth up some other way, that *man* a thief exists, and a robber.

2. But he that enters by means of the door, a ^{322,2}shepherd of the sheep is,

3. the porter opens to this *man*, and the sheep ⁸¹⁶

an inquiry, *Dost thou believe*, in my opinion the Pronoun *Thou* must have been *Disarranged*.

813. *They that are with him heard through the Pharisees these things.* Literally, *They in particular heard*; whereas &c., *They as well as others by that means heard*; hence &c., 321. They heard it through the Pharisees, inasmuch as the Pharisees questioned and directed attention to this declaration of our Blessed Lord.

815. *Your sin remains.* Literally, *Without a possibility of removal*; whereas &c., *So long as your heart remains unchanged*; hence &c., 322,1.

816. *The porter opens to this man.* Literally, *The porter does*

⁸¹⁷
 hear his voice, and the his own sheep he calls by
^{817,1}
 name, and leads out them.

4. When the his own sheep he should have put
 forth, before them, he goeth, and the sheep ⁸¹⁸ follows
 him, for they have known his voice.

5. Indeed they should not have followed a stranger,
⁸¹⁹
 but will flee from him, for they have not known the
⁸²⁰
 voice of the strangers *i e any one that is a stranger*,
⁴⁹⁶

6. the Jesus spake this the parable unto them.
⁸²¹
 But those *men* understood not, what things they

 were existing, which he was speaking to them.

it; whereas &c., *The door is opened*; hence the *Disarrangement* of the Nominative. See Rule 322,1. Literally, *It is opened to the particular man specified*; whereas &c. General, *To every person of the character described*; hence the *Disarrangement* of the Pronoun. See Rule 321.

817. *The sheep hears*. See Rule 382. Every individual sheep does not hear, but in a collective Sense, they do hear; hence the Peculiar Government used; and as the Sense intended to be conveyed, has reference, not to the actual hearing, but to obedience to the instruction given; hence &c., 321.

817,1. *Stop*. The Sense here is not, *He leads them out when the his own sheep he should have put forth*, which is the Literal Sense; but, The two declarations are not immediately connected, but are separate and distinct; hence the *Major Stop*. See Rule 184.

818. *Follows him*. See Rule 382. *As a whole*, they do what is stated. The Sense here intended to be conveyed is, *These obey his directions*; hence &c., 321.

819. *They should not have followed*. The Literal Sense would imply, *That they had followed*; whereas &c., *There is no inducement to them to follow*; hence &c., 321.

820. *The voice of the strangers*. The Literal Sense would imply, *There was a voice peculiar to strangers*; hence &c., 321

7. Then Jesus said again.^{497,8} Verily verily I say
⁵³⁶ unto you, I the door of the sheep ^{322,2} *to which I refer* am,

8. all as many as came before me *claiming to be*
^{322,2} *the door*, thieves are, and robbers, but the sheep

 heard not them,

9. I the door am, by means of me, if ^{821,1} any one

 should have entered, he shall be kept safe, and shall

 go in and out, and find ⁸²² pasture,

10. the thief cometh not, except in order that he

 should have stole, or killed, or destroyed *the sheep*,
⁸²⁴ I came, in order that they should have life *assured*

to them, verily abundantly should have,

⁸²⁵.....

11. I the shepherd that is good am, the shepherd

 that is good giveth his natural life, for the sheep,

⁸²⁶.....

821. *They were.* See Rule 382. They did not generally make out the true Sense; hence the *Peculiar Government* here.

821,1. *If any one should have entered he shall be kept safe.* Literally, *Under all circumstances, even should he backslide; whereas &c., He shall be so as far as regards his mode of entrance; hence &c., 322,1.*

822. *And find pasture.* Literally, *He shall not fail to find; whereas &c., He may find; hence &c., 321.*

823. *The thief cometh not.* Literally, *At no time without such an object; whereas &c., His coming will result in what is stated; hence &c., 322,1.*

824. *Should have life.* Not of necessity, which is the Literal Sense, but, *Should have the means of obtaining it; hence &c., 321.*

Had the Sense of, *Should have life*, been, *Should possess life*, I think it will be found, that the Substantive, *Life*, would not have been expressed, and the Verb rendered, *Have*, would have been supplied by *Zaō*.

12. the hireling and not a shepherd being, of whom
the sheep his own are not, seeth the wolf coming,
.....
and leaveth the sheep, and fleeth, and so the wolf
.....
catcheth them, and scattereth,

13. for a hireling he is, and it is not a concern to

 him, concerning the sheep,

14. I the shepherd that is good am, and know the
828497,2
 my, and the my know me.

15. Just as ⁸²⁹the father knows me, and I know the
830.....
 father, even I give my natural life, for the sheep,

16. and other sheep I have, which exist not of this fold, and those it is necessary for me to have brought in, and they shall hear my voice, and there shall be
 789

 333
 one flock, one shepherd,

17. on account of this, the father loves me, *I say*

825. *Abundantly should have.* Not life, but the means of obtaining assurance; hence the Omission of the Pronoun *it*.

826. *Giveth his natural life.* Not of necessity, which is the Literal Sense, *he only does so if required*; hence &c., 321.

827. *The wolf catcheth them.* Literally, *Of necessity*; whereas
&c., *Ordinarily* does so; hence &c., 322,1.

828. *And the my knows me.* Literally, *Me personally, My origin, My power &c. &c.*; whereas &c., *Accepts my instruction*; hence &c.. 321.

829. *Just as the Father knows me.* Literally, *Knows my origin, power &c.*; whereas &c. I conceive, *Acknowledges my authority to teach*; hence &c., 321.

830. *I give or lay down my natural life.* The Literal Sense of this would imply *Suicide*; whereas &c., I conceive, *I permit my life to be taken*; hence &c. 321.

he loves me, for I give my natural life, in order that again I should have taken it,

18. no one took it *away*, from me, but I give it ⁸³²
away, from myself *for a season*, I have power *granted*
 to me to have given it, and I have power *granted* to
 me again to have taken it, I received this command-
 ment to give it away for a season, from my father,

19. a division again there was among the Jews, on account of these sayings.

20. For many of them said, a devil he hath, or is
 mad, why hear ye him,

21. others said, these the words referred to exist

831. *Loves me.* The Literal Sense of this would imply, that it was for the reason stated, *That the Almighty loved his Son*; whereas &c. I conceive, *That in respect of laying down his life, it is no mark of God's displeasure, for the Father loves him for so doing*; hence &c., 321.

832. *I have power.* The Literal Sense of this is, *I myself possess power*; unless the Sense intended to be conveyed is, *I am granted to exercise power*, what is the occasion of the *Disarrangement*. See Rule 321; hence the Paraphrase.

833. *I received this the commandment.* If our Saviour received from Almighty God, an actual command to give his life away, this would be the Literal Sense of this passage; but if he only received a general command to effect a certain end, in effecting which, he judged it necessary to give his life away, this would not be the Literal Sense of the passage, and consequently, the *Irregular Arrangement* should be used. See Rule 321. I will leave it to that man, who has the knowledge of these particulars, to determine absolutely, why the *Arrangement* here is *Irregular*.

834. *Why hear ye him.* The Sense here intended to be conveyed is, *Why give ye credence to him*; hence the *Disarrangement*. See Rule 321.

not of *one* having a devil. A devil is not able *the*
⁸³⁶
 eyes of blind *persons* to have opened,

22. it was then the feast of dedication, at the Jeru-
 salem *referred to*, winter it was existing,

23. and Jesus was walking in the temple, in the
 Solomon's porch.

24. Then the Jews came round about him, and
 497,7⁵³⁶.....⁸³⁸.....
 said unto him, until when, do ye destroy our natural
 322,2
 life, if thou the Christ art, tell us plainly,
⁵³⁶.....

25. the Jesus answered them, I told you, and ye

 believed not, the works which I do in my father's
 name, these *works* bear witness concerning me,

26. but ye do not believe, for ye exist not of the
 sheep that are mine,

27. the sheep that are mine hear my voice, and I
⁸³⁹.....
 know them, and they follow me,

28. and I give to them life eternal, so they should

835. *These the words are not.* It being not the words, but the
 collective Sense of the words, is the occasion of the Verb being in
 the *Singular*. See Rule 382.

836. *Eyes of blind.* Literally, *What is stated*; whereas &c., *He*
restored their sight; hence &c., 321.

838. *Do ye destroy our natural life.* Literally, *Do ye do what*
is stated; whereas &c., *Do ye destroy our enjoyment of it*; hence
 &c., 321.

839. *They hear my voice.* The Literal Sense of, *My voice*, is,
His actual words; whereas &c., *His instruction*; hence &c., 321.

never have perished unto the ever *i. e.* everlastingly,
as not any one shall pluck them, out of my hand,

29. my father who hath given to me ⁸⁴¹ greater ^{841,1}
work than all *men have*, exists, and no one is able to
.....
pluck out of the father's hand,

30. I and the father one ^{841,2} *in work* we exist,

31. the Jews ⁸⁴² they took up again stones, in order
.....
that they should have stoned him,

32. the Jesus ⁵³⁶ answered ³³³ them, ^{842,1} many good works I
.....

841. *Greater work.* Literally I conceive, *Greater as to quantity*; whereas &c., *Greater as to quality*; hence &c., 321.

841,1. *And no one is able to pluck out of the Father's hand.* Holy Scripture here does indeed state, *That no one is able to pluck*, that is, *To force against his will, him whom the Father gives to Christ, out of his the Father's hand*, and this statement presents no difficulty in respect of belief, seeing that no man is able to force his brother against his will to do either that which is good, or that which is evil; and yet Man is not here taught the Doctrine of *Final Perseverance*, seeing that Holy Scripture elsewhere does indeed state 1 Cor. ix. 27, *That him whom the Father gives to Christ, even as he did St. Paul*, though no man is able to force him against his will out of the Father's hand, may, *should he himself not keep under his body, at the last day be found to be a cast-away.*

841,2. *One in work we exist.* To sanction the Sense which this passage is commonly supposed to afford, the Numeral, *One*, must have been in the Masculine, instead of the Neuter, and the Verb, in the third Person Singular, and not as it is, in the first Person Plural, 1 Cor. iii. 8. The Numeral being in the Neuter, must have reference here to a thing; hence the Paraphrase. See Chap. xvii. 21.

842. *The Jews took up again stones.* Literally, *The Jews as a nation did so*; whereas &c., *Men took up stones most or all of whom were Jews*; hence &c., 321.

842,1. *Many good works.* Literally, *Many works acknowledged to be so*; whereas &c., *Many works which you cannot deny to be good*; hence &c., 321.

shewed you, from the father, on account of what
⁸⁴³.....²¹⁰
 work of them, do ye stone me,
⁵³⁶.....

33. the Jews answered him, concerning a good
³³³.....
 work, we do not stone thee, but for blasphemy, verily

 because thou a man existing, makest thyself a God,

.....⁵³⁶.....
 34. Jesus answered them, it exists not *blasphemy*

 to do so, it having been written in your law, that I
 said, Gods ye *men* exist,

.....⁸⁴⁴.....
 35. if it called those *men* God's, unto whom, the
⁸⁴⁵.....
 word of the God came, and the scripture is not able
^{845,1}.....
 to have been broken,

.....
 36. whom the father sanctified and sent into the
 world, ye say, that thou blasphemest, because I said,
⁸⁴⁶
 a son of the God I exist,

843. *What work of them.* The Literal Sense of this would imply, that the reference here was to something resulting from the works specified; whereas &c., *What work of those that I have done*; hence &c., 321.

844. *It called those men God's.* Had the *Arrangement* been *Regular*, this passage must have been rendered, *It called those God's. Those God's*, would then, jointly, be an Appellation; hence &c., 321.

845. *The word of the God came.* Literally implies, *Direct reception*; whereas &c., *To whom it was offered*; hence &c., 322,1.

845,1. *The scripture is not able to have been broken.* Literally, *Under any circumstances*, which is not true, seeing that Man often breaks it; whereas &c., *It is not able to break itself*, that is, *To have predictions in opposition to its other predictions*; hence &c., 321.

846. *Because I said, a Son of the God I exist.* These are the express words of our Saviour, and his own express declarations respecting himself, and as such, demand our particular consideration, but the Received Translation is, *Because I said, I am the Son of God.*

37. if I do not the works of my father. Believe not me.

38. But if I do, though perhaps ye might not believe me, believe the works, in order that ye should have known and acknowledged, that in me, the father is, and I, in the father,

39. they were seeking again him to have taken, but he escaped out of their hand,

40. and he went away again beyond the Jordan referred to, unto the place, where John was existing, the first baptizing, and he abode there,

41. and many came unto him and said, that John indeed no sign did. But all things whatsoever John said concerning this man, true it was i e has been,

42. and many believed on him there.

Yet the Article preceding the word *Son*, is not our Saviour's; how far the Sense of each is the same, each reader must determine for himself.

848. *Though ye might not believe me.* Literally, *Me personally*; whereas &c., *The doctrine I assert*; hence &c., 321.

849. *Believe the works.* The Sense here intended to be conveyed is, *Believe the truths which the works establish*; hence &c., 321.

850. *All things whatsoever John said.* Literally, *John originated*; whereas &c. I conceive, *That John was inspired to express*; hence &c., 321.

851. *Many believed on him there.* Literally, *Many under all*

CHAPTER XI.

1. Now there was existing, a certain one being sick, Lazarus, of Bethany, of the town of Mary and Martha her sister.

2. [Now Mary was existing, she that anointed the Lord with ointment, and wiped his feet with her hairs, of whom the brother Lazarus was sick.]

3. Therefore the sisters sent unto him, saying, Lord, behold, whom thou lovest, he is sick.

4. And the Jesus having heard, he said, this the sickness exists not unto death, but for the glory of the God, in order that the Son of the God should have been glorified by means of it.

5. Now the Jesus was loving the Martha, and her sister, and the Lazarus.

6. Yet when he heard, that he is sick.^{497,4} Then even he remained, in where he was existing in place, two days.

7. Immediately after this, he says to the disciples, we should go into the Judea referred to again,

8. the disciples say unto him, master.⁵³⁶ Lately⁸⁵³

circumstances; whereas &c., Many in relation to the circumstances of the place; hence &c., 321.

^{853,1}
the Jews were seeking thee to have stoned, and again
.....
thou goest there,

9. Jesus answered, is it not, ³³³ twelve hours of the ^{322,2}
day there are, if ^{853,2} any one should walk in the day, he
.....
stumbleth not, because the light of this world he
sees.

10. But if ^{853,2} any one should walk in the night, he
.....
stumbleth, because ^{322,2} the light is not with him,
.....

11. these things he said, and after this, he says
⁸⁵⁵
unto them, Lazarus, our friend has been sleeping,
.....
but I go, in order that I awake him.

12. Then the disciples said to him, Lord, if he has
been sleeping, he shall be saved.

13. Howbeit the Jesus had spoken concerning his
death. But those *men* thought, that of the resting
by the sleep *common to man*, he speaks.

853. *Stop.* Literally, *At the present time, they were seeking to do it*; whereas &c. as in the Paraphrase; hence the *Major Stop* here. See Rule 184.

853,1. *The Jews were seeking.* Literally, *As a nation they were doing so*; whereas &c., *Men were seeking to do so most if not all of whom were Jews*; hence &c., 321.

853,2. *If any one should walk.* Literally, *Under no circumstances should he stumble*; whereas &c., *Ordinarily he will not do so*; hence &c., 321.

855. *Lazarus our friend has been sleeping.* Irregular. See Rule 322,1 in order to shew, that the ordinary Sense conveyed by these words, is not the Sense they are here intended to convey.

14. Therefore then the Jesus said unto them
⁸⁵⁶
 plainly, Lazarus *has* died,

15. and I am glad on account of you, [in order
 that ye should have believed,] that I had not been
 existing there, however we should go to him.

16. Then Thomas that is called Didymus said to
 the fellow disciples, we should go, even we, in order
 that we should have died with him.

17. Then the Jesus having come, he found him
 four already *i e complete* days lying in the grave.

18. Now Bethany was existing near the Jerusalem
referred to, about furlongs fifteen.

19. And many, of the Jews, had come to the
 Martha and Mary, in order that they should have
 comforted them, concerning the brother.

20. Then the Martha as soon as she heard, that
⁸⁵⁷
 Jesus comes, she met him. But Mary, in the house
 was sitting.

21. Then the Martha said to Jesus, if thou wast

856. *Lazarus has died.* Literally, *Has passed from this world to another*; whereas &c., *Is in the same condition as those that have done so*; hence &c., 321.

857. *That Jesus comes.* Literally, *As soon as she heard that he was approaching, she set out, and soon after met him*; whereas &c., *Jesus came, and she heard of it at the same instant*; hence &c. 322, 1.

existing *i e had been* here, not probably my brother died,

22. even now I have known, that whatsoever thou shouldst have asked of the God, ^{857,1} the God will give thee,

23. ⁵³⁶ the Jesus says unto her, thy brother shall rise again,

24. ⁵³⁶ the Martha says unto him, I have known, that he shall rise again in the resurrection, at the last day,

25. ⁵³⁶ the Jesus said unto her, I ^{322,2} the resurrection and the life *that succeeds it* am, he that believeth on me, though he should have died, shall live again,

26. and every one that liveth and believeth on me, should never have died unto the ever *i e everlastingly*, ²¹⁰ believest thou this thing,

27. she says unto him. Yea, Lord, I have believed, that thou the Christ ^{322,2} that is Son of the God art, ⁸⁵⁸ that comes unto the world,

857,1 *The God will give thee.* Literally, *Give to thee personally*; whereas &c., *Will accede to thy request*; hence &c., 321.

858. *That comes unto the world.* Literally, *That is to come*; whereas &c., *That has come*; hence &c., 321.

28. and this thing having said, she went and
 called Mary her sister. ⁸⁵⁹ Secretly having said, the
⁸⁶⁰ master comes, and calls thee.

29. And that *woman* as soon as she heard, was
 roused quickly and coming unto him.

30. Now not yet the Jesus had come into the
 town, but was existing still in the place. ⁸⁶¹ Where the
^{861,1} Martha met him.

31. Then the Jews that exist with her, in the
 house, and comforted her, having seen the Mary,
 that hastily she rose up and went out, they followed
 her, having thought, that she goeth unto the grave,
 in order that she should have wept there.

32. Then the Mary as soon as she came. ⁸⁶² Where

859. *Stop.* The Sense is not I conceive, *And sought concealment in what she did*; which the Literal Sense implies that she did, but, *That her utterance to her sister was such as not to be generally heard*; hence the *Major Stop*. See Rule 184.

860. *The master comes.* Literally, *Is in the act of approaching*; whereas &c., *He had come*; hence &c., 322,1.

861. *Stop.* The Sense here is not, *The particular spot*, which is the Literal Sense, but, *In or about that place*; hence the *Major Stop*. See Rule 184.

861,1. *The Martha met him.* See Note 857. I suspect that Literally to meet a person implies an advance of the person said to meet towards the person met, and that in the present case as soon as Martha heard of our Blessed Lord's approach he presented himself to her; hence probably the *Disarrangement* here. See Rule 321.

862. *Stop.* Literally, *Where the Jesus was*, means, *Into the*

Jesus was existing, having seen him, she fell on him at the feet, saying unto him, Lord, if thou wast existing ⁸⁶⁴ *i e had been* here, my brother probably died not.
.....

33. Then Jesus when he saw her weeping, also Jews weeping that came with her he groaned in the spirit, and troubled himself,

34. and said, where have ye laid him,

35. they say unto him, Lord, come and see, the Jesus wept.

36. Then the Jews said, behold. ⁸⁶⁵ How he loved him.

37. But some, of them, said, ²¹⁰ was not this *man* that opened the eyes of the blind able to have provided, in order that even this *man* should not have died.

38. Then Jesus again groaning in himself, cometh to the grave. Now it was existing ⁸⁶⁶ a cave, and a stone was lying upon it,
.....

exact place he occupied ; whereas &c., Into his presence ; hence the Major Stop here. See Rule 184.

864. *My brother.* Literally, At that time she had no brother, she only had had one, *He who was my Brother ;* hence &c., 321.

865. *Stop.* Literally what succeeds, *Is a direct expression of the measure of his love ;* whereas &c., *It was but a consequence resulting from a great measure of love ;* hence the *Major Stop* here. See Rule 184.

866. *And a stone was laying upon it.* Literally, *Upon the cave ;* whereas &c., *Upon the entrance to it ;* hence &c., 322, 1.

39. the Jesus says, take away the stone, Martha⁵³⁶867.
 the sister of him that had died says unto him, Lord.

 Now he stinketh. For fourth day it is,

40. the Jesus says to her, no, I said to thee, that⁵³⁶
 if thou should have believed, thou shalt see the glory
 of the God.

41. Then they took away the stone. And the⁸⁶⁸
 Jesus lifted the eyes upwards, and said, father I

 thank thee, that thou heard me.

42. Though I had known, that always thou hearest⁸⁷⁰
 me, but on account of the people that have stood by,

 I spoke, in order that they should have believed, that⁸⁷¹
 thou sent on this mission me,

43. and these things having said with a loud voice,
 he cried, Lazarus, come forth,

44. he that had died came forth, having been
 bound the feet and the hands with grave clothes,
 and his face had been bound about with a napkin,⁸⁷²

867. *Stop. Now he stinketh.* Literally, *I know that he does so* ;
 whereas &c., *I expect that he does so* ; hence the *Major Stop* here.
 See Rule 184.

868. *And the Jesus lifted the eyes &c.* Literally, *The eyes of
 Lazarus* ; whereas &c., *His own eyes* ; hence &c., 321.

870. *Thou hearest me.* The Sense here intended to be conveyed
 is, *Thou grantest what I request* ; hence &c., 321.

871. *Sent me.* See Chap. viii. 42. Literally, *The fact* ; whereas
 &c., *Believe that he was unfolding the Divine Will* ; hence &c., 321.

Jesus says unto them, loose him, and send away him to depart.

45. Then many, of the Jews, that came to the Mary, and saw what he did, believed on him.

46. But some, of them, went away to the Pharisees, and told them, what things ⁸⁷³Jesus did.
.....

47. Then the Chief Priests and the Pharisees gathered a council, and said, what do we, for this the man many signs doeth,
^{873,1}.....

48. if we should have left him alone, ⁸⁷⁴all will believe on him, and the Romans will come and take
.....
from us both the place and the nation.

49. And one a certain of them, Caiaphas, high-priest existing that year, said unto them, ye have not known any thing,

50. neither consider, that advantageous to you, in order that one man ⁸⁷⁵should have died for the people,
.....⁸⁷⁶.....
and not all the nation should have perished.
.....

872. *His face had been bound about.* Literally, *Not his face, but the whole of his head*; hence &c., 321.

873. *The Jesus did.* Literally, *Confined to actions*; whereas &c., *Relates to the whole of his teaching*; hence &c., 321.

873,1. *Many signs doeth.* Literally, *Many as respects variety*; whereas &c., *Many as respects number*; hence &c., 321.

874. *All will believe.* Literally, *All the world*; whereas &c., *A large number*; hence &c., 322,1.

875. *One man should have died.* Literally, *Specifically what is*

51. And this, of himself, he said not, but high-priest existing that year, he prophesied, that Jesus was about to die for the nation,

52. and not for the nation only, but in order that also the children of the God that had been scattered abroad, he should have gathered together in one.

53. Then from that the day, they took council, in order that they should put to death him.

54. Therefore the Jesus, no more openly, was walking among the Jews, but went thence unto the country, near to the wilderness, unto Ephraim being called a city, and there remained with the disciples.

55. Now near the passover of the Jews was existing, and many went up to Jerusalem, out of the country, before the passover, in order that they should have purified themselves.

56. Then they sought for the Jesus, and said among themselves, in the temple, having been stand-

stated; whereas &c., That one man, or a few should suffer or sustain any loss, even of life; hence &c., 322,1.

576. *All the nation should have perished. Literally, Exactly what is stated; whereas &c., That as a nation they should suffer; hence &c., 322,1.*

ing, what think ye, that he should not have come to the feast.

57. Now the Chief Priests and the Pharisees had given commandments, in order that if any one should have known. Where he exists, he should have shewn, so that they should have taken him.

CHAPTER XII.

333

1. Then the Jesus, before six days of the Passover, came to Bethany. Where Lazarus was existing, whom Jesus raised from the dead.

2. And they made him a feast there, and the Martha was serving. And the Lazarus one of them that sat at the table with him was.

3. Then the Mary having taken a pound of oint-

876,1. *That if any one should have known.* Literally, *Any one in the world*; whereas &c., *Any one subject to their authority*; hence &c., 321.

877. *Stop. Where he exists.* Literally, *What is stated*; whereas &c., *In what place he is to be met with*; hence the *Major Stop*. See Rule 184.

878. *Stop. Where Lazarus was existing,* does not mean, *Where he had been*, but, *Where he then was*; hence the *Major Stop*. See Rule 184.

878,1. *Whom Jesus raised.* Literally, *What is stated*; whereas &c. I conceive, *Whom Jesus was empowered by God to raise*; hence &c., 321.

879. *From dead.* See Note to Rom. iv. 24.

880. *The Martha was serving.* Literally I conceive implies, *That Martha discharged the whole of the servile duties*; whereas &c. I conceive, *She assisted in the discharge of them*; hence &c., 322,1.

ment of unadulterated spikenard, very costly, she anointed the feet of Jesus, and wiped with her hairs his feet. And the house ⁴⁹⁸ was filled with the odour of the ointment.

4. Then Judas the Iscariot one of his disciples that is about him to betray says,

5. on account of what, was not this the ointment sold for ³³³ three hundred pence, and given to the poor.

6. Now he spoke this *thing*, not that for the poor, it was concerning him, but because a thief he was existing, and the bag holding the things that are put in, he was bearing.

7. Then the Jesus said, release her *from this accusation*, in order that for the day of my burial, she should have kept it.

8. For ⁸⁸³ ye have the poor always, with yourselves. But ⁸⁸⁴ ye have me not always.

9. Now much people of the Jews knew, that there he exists, but they came not on account of the Jesus

883. *For ye have &c.* Literally, *The poor are actually personally with you*; whereas &c., *There is at all times persons that want your relief*; hence &c., 321.

884. *Ye have me not always.* See Note 883. Literally, *Not always with you in any way*, in consequence of the preceding Clause; whereas &c., *Ye have me personally not always*; hence &c., 321.

only, but in order that also they should have seen
⁸⁸⁵ the Lazarus, whom he raised from ⁸⁷⁹ *the* dead.

10. And even the Chief Priests consulted, in order
 that even they should ⁸⁸⁶ put to death the Lazarus,

11. because many, on account of him, were going
 away from the Jews, and were believing on the
 Jesus,

12. ⁸⁸⁷ much people that came to the feast having
 heard the next day *after the Jews consultation*, that
 the Jesus comes to Jerusalem,

13. the branches of the palm-trees took, and went
 forth for meeting him, and were crying, Hosanna
i e save we pray thee, having been blessed, he that
⁸⁸⁸ cometh in *the* name of Jehovah, even the king of the
 Israel *referred to*.

14. And the Jesus having found a young ass, sat
^{497,2} on it. As it exists having been written.

885. *They should have seen.* Literally, *Seen personally him*; whereas &c., *Satisfy themselves that he had really returned to life*; hence &c., 321.

886. *Should put to death.* Literally, *That they personally should do it*; whereas &c., *Should cause him to be put to death*; hence &c., 321.

887. *Much people that came to the feast having heard the next day.* Literally, *The next day after the feast*; whereas &c., *After the Jews consultation*; hence &c., 321.

888. *In name of God.* See my Tract on *κυριος*. To come in the

15. Fear not, daughter of Sion. Behold thy king⁸⁹²
comes, sitting on a colt of an ass,

16. these things his disciples understood not the⁸⁹³
first, but when Jesus was glorified.^{497,4} Then they were
remembering, that these things were existing con-⁸⁹⁵
cerning him having been written, and *that* these
things they did to him.

17. And the people that exist with him, when he^{878,1}
called the Lazarus, out of the grave, and raised him,
from *the* dead was *i e* were bearing record,⁸⁷⁹

18. through this the people met him also v. 12,^{896,1}
because they heard this *way* him to have done the sign.

19. Then the Pharisees said among themselves, ye⁸⁹⁷

name, would I conceive mean, *To have the appellation of i e to be called by that name*; whereas &c., *To come under the authority and sanction of*; hence the Omission of the Article. See Rule 343.

892. *Thy king comes*. Literally, *Him that is acknowledged to be king*; whereas &c., *Him that was really king*; hence &c., 322,1.

893. *His disciples understood not*. Literally, *Did not comprehend*; whereas &c., *Did not call to remembrance*; hence &c., 322,1.

His disciples. Literally, *The twelve disciples*; whereas &c., *Those that believed on him*; hence &c., 321.

895. *Were*. Literally, *The things specified were not done to Jesus in their strict Literal Sense*; hence the Verb *Were*, is in the Singular. See Rule 382.

896,1. *Through this the people met him also*. Literally, *I conceive, They were moved to meet him*; whereas &c. *I conceive, They having been moved to meet him, they were by this strengthened in their determination to do so*; hence &c., 321.

897. *The Pharisees said*. Literally, *As a body they so uttered*; whereas &c., *That men who were Pharisees did so speak*; hence &c., 322,1.

perceive, that ye do not prevail any thing, behold, the world, after him, gone.

20. And certain Greeks were existing of them that come up, in order that they should have worshipped at the feast.

21. And these came to Philip that is of Bethsaida of the Galilee *referred to*, and were desiring him, saying, sir, we would wish the Jesus to have seen,

22. the Philip cometh, and telleth the Andrew *referred to*, Andrew and Philip cometh and telleth the ⁴⁹¹*human form* of Jesus.

23. Then ⁴⁹⁶the Jesus answers them, saying, the hour *for my being seen by man* has come, in order that the son of man ⁴⁹³*i e him of the human race that is* ^{497,8}*the son* should have been glorified *by man*.

24. Verily verily I say unto you, except the corn ⁸⁹⁸*of the wheat that is sown* having fallen into the ground should have died, it alone abides. But if it ⁸⁹⁹should have died, it yields much fruit,

25. he that loveth his earthly life, doth lose it,

898. *Except the corn of wheat, &c.* Literally, *Should have been altogether annihilated*; whereas &c., *Should have been so as respects its having the character of a grain*; hence &c., 321.

899. *It yields much fruit.* Not in all cases, which is the Literal Sense; hence &c., 321.

and he that hateth his earthly life, in this world,
unto life eternal, he shall keep it,

26. if any one would serve me, follow *i e* obey me,
and where I am. There also the minister that is
mine shall exist, if any one would serve me, the father
will honor him.

27. Now *i e* already my soul has been troubled,
and what I would have said *is*, father, save me, from
this hour, but on account of this *i e* but for this reason,
that I came into this world for this hour,

28. father glorify my name. Then a voice came
out of the heaven, verily I glorified, and again I will
glorify it,

900. *If any one would serve me.* Not me personally, which is the Literal Sense, but my cause; hence &c., 322.

901. *Follow me.* Not Literally, the Sense intended to be conveyed being, *Yield obedience to my instruction*; hence &c., 321.

903. *Stop.* Literally, *The precise place*; whereas &c., *The same state and condition*; hence the *Major Stop* here. See Rule 184.

904. *The father will honor him.* Literally, *Will personally do so*; whereas &c., *Will cause him to be honored*; hence &c., 321.

904,1. *Stop.* The Sense here is not I conceive, *At this particular minute*, which is the Literal Sense; but, *While I am in this world*; hence the *Major Stop*. See Rule 184.

905. *My soul hath been troubled.* Literally I conceive, *Perplexed*; whereas &c., *Hath been subjected to pain*; hence &c., 322,1.

906. *Glorify my name.* Literally, *Glorify me*; whereas &c. I conceive, *Glorify the ministry I am discharging*; hence &c., 321.

907. *It.* Literally, *I have done so to the comprehension and acknowledgment of man*; whereas &c. I conceive, *I have done so as that man may discover and comprehend it*; hence the Omission of the Pronoun. See Rule 322.

29. the people that had stood by and heard stated
⁹⁰⁸
 thunder to have been happening, others said, an
⁷⁹¹
⁵³⁶
 angel hath spoken to him,

30. Jesus answered and said, not on account of
⁹⁰⁹
 me, this voice has come, but on account of you.

31. Now a condemnation of this world is there.
^{322,2}⁹⁰⁹⁹⁰⁹
⁹¹⁰
 Now the prince of this world shall be cast out,

32. though I perhaps should have been lifted up from
⁹¹¹
 the earth, I will draw all *classes of men to be followers*

 of myself.

33. And this he said, signifying what death, he
 was about to die.

34. Then the people answered him, we heard out
⁵³⁶⁹¹²
 of the law, that the Christ abides unto the ever, and
²¹⁰
 how sayest thou, that it is necessary for the Son of
⁹¹³⁴⁹³
 the man *i e him of the human race that is the son to*

908. *The people that had stood by &c.* Literally, *Proclaimed what is stated*; whereas &c., *So regarded it*; hence &c., 322,1.

909. *Stop.* The Sense here is not, *That at the time specified what is stated had been effected*, which the Literal Sense implies that it was; but, *That at that time all the requisites for its completion had been effected*; hence the *Major Stop*. See Rule 184.

910. *Now the prince of this world shall be cast out.* Literally, *He that man acknowledges to be so designated*; whereas &c., *He that is rightfully entitled to that appellation*; hence &c., 322,1.

911. *Will draw all classes of men.* Literally, *All men*; whereas &c. as in the Paraphrase; hence &c., 321.

912. *The Christ abides.* Literally, *Never ceases to live*; whereas &c., *Is never separated from Man*; hence &c., 322,1.

have been lifted up, who is this the Son of the man ^{322,2}
⁴⁹³
i e him of the human race that is the son.

35. Then the Jesus said unto them. ⁵³⁶ Yet a little ⁹¹⁴

 while, the light, with you, exists, walk, as the light
 ye have, lest darkness ⁹¹⁶ should have come on you, for
 he that walketh in the darkness *referred to*, hath not
⁹¹⁷ known. Whither he goeth,

36. as the light ye have, believe in the light, in
 order that sons of light ye should have been, these
⁹¹⁸ things Jesus said, yet having departed, he *as to his*
being the Messiah was hid from *i e was not disclosed*
 to them.

37. (As so many miracles after his having effected ⁹¹⁹
)

913. *That it is necessary for the Son of the Man &c.* Literally, *In compliance with his nature*; whereas &c., *In completion of the Divine requirements*; hence &c., 321.

914. *Stop.* The Sense here is not, *That the light exists with man only for a short time longer*, which the Literal Sense requires it should mean; but, *That it does so exist to him alone while he is in this world*; hence the *Major Stop*. See Rule 184.

916. *Lest darkness should have come on you.* Literally, *That you are not made dark*; whereas &c. I think, *That you make not yourselves dark*; hence &c., 321.

917. *Stop.* Literally, *He knoweth not that he will be punished*; whereas &c., *He knoweth not into what evil he may be led*; hence the *Major Stop* here. See Rule 184.

918. *These things Jesus said.* Literally, *The actual words recorded*; whereas &c. I think, *That the Sense of what he said, is alone here recorded*; hence &c., 321.

919. *Miracles after his.* Literally, *Miracles belonging to him*; whereas &c. as in the Paraphrase; hence &c., 321.

before them, they were not believing in him *to be the Messiah*.)

38. *I say, hid*, in order that the saying of Esaias the prophet ⁹²⁰ should have been fulfilled, which he spoke, Lord, who believed our report, and to which ⁹²¹ of the unbelievers was the arm of Jehovah revealed,

39. by means of this *ignorance of God*, they were not able to believe *in the light*, so that likewise Esaias said,

40. he by means of this *ignorance* hath blinded ⁴⁹⁸ their eyes *to the light*, and hath hardened their heart ⁴⁹⁸ to it, in order that they should not have seen the light with the eyes referred to, or understood it with the heart referred to, or have been converted to it, or that I shall ⁹²² heal them,

41. these things ⁹¹⁸ Esaias said, when he was acquainted with his glory, and spoke concerning him. ¹⁸⁴

42. Yet indeed even of the chief rulers, many

920. *In order that the saying &c.* Literally, *In order that the prophet's saying should be fulfilled*; whereas &c., *In order that God's declaration by the prophet should be seen by man to be true*; hence &c., 322, 1.

921. *So to whom was the arm of Jehovah revealed.* Literally, *It was revealed to no one*; whereas &c. is restricted, *To whom of those that disbelieved*; hence &c., 321.

922. *Or that.* I have no direct authority for this translation, but see John x. 10, "And that."

⁷¹¹
believed on him, but on account of the Pharisees,
.....
they were not confessing, lest put out of the syna-
gogue they should have been.

43. For they loved the glory of the men *of the synagogue* more than the glory of the God.

⁹²⁴
44. Then Jesus cried and said, he that believeth
.....
on me, believeth not on me, but on him that sent
me,

45. and he that *truly* seeth me, *truly* seeth him
that sent me,

46. I a light, unto the world, have come, in order
that he that believeth on me, in the darkness of *un-
certainty as to his future state*. Should not have
abode,

47. yet if any one of *i e belonging* to me should
have heard the words *which I have spoken*, and should
not have kept ⁹²⁶ *them*, I should not condemn him. For
I came not, in order that I should condemn the

924. *Then Jesus cried and said.* Literally, *What is here stated, follows what is stated in the preceding verse*; whereas it follows what is stated in verse 36, the intermediate verses being a digression; hence &c., 322,1.

926. *Them.* It should not be overlooked that this Pronoun is not expressed, had it been so, *It would have required a perfect keeping of the words*; whereas we are now permitted to believe, *That the keeping here referred to is complied with, in a sincere desire to keep them.*

world, but in order that I should have saved the world,

48. he that rejecteth me, or that receiveth not my words, hath that that condemns him, the word which I spoke, that *word* shall condemn him, in the last day,

49. for I, of myself, spoke not, but father that sent me, he ⁹²⁷ hath given me a commandment, what I should have said, and what I shall utter,

50. and I have known, that his commandment ⁹²⁸ life eternal exists. ^{497,2} Therefore what things I say. As ⁵³⁶ the father hath said unto me, so I speak.

CHAPTER XIII.

1. Now before the feast of the passover, the Jesus ⁹³⁰ having known, that his hour came on, in order that he should have departed out of this world, to the father, having loved the his own that are in the world, unto end, he loved them,

927. *Hath given me a commandment.* The Literal Sense of this would require, a specific appointment of every word spoken; whereas &c. I conceive, *A general instruction relative to all the matters on which he taught; hence &c., 321.*

928. *That his commandment life eternal exists.* Literally, *To every one, even to those that reject it; hence &c., 321.*

930. *My hour.* Literally, *An hour especially his; whereas &c., The time when he was appointed to die; hence &c., 321.*

2. and having known after supper having been
 ended of the devil's already having entered into the
 heart, in order that Judas of Simon Iscariot may
 have betrayed him,

3. because all things the father gave to him, for
 the hands *i e that he was to perform*, even because
 from God, he came, and to the God, he goes,

4. he rises from the supper, and lays aside the
 garments *worn at suppers*, and having taken a towel,
 he girded himself.

5. Then water pours into the basin *used for wash-
 ing*, and began to wash the feet of the disciples, and
 to wipe with the towel, with which *having been*
 girded he was.

6. So he comes to Simon Peter, he says unto him,
 Lord, dost thou wash my feet,

931. *May have betrayed him.* Literally, *He personally do it*; whereas &c., *Cause it to be done*; hence &c., 321.

932. *Because all things the father gave to him.* Literally, *Without any exception*; whereas &c restricted, *To the things connected with his mission*; hence &c., 321.

933. *That he was to perform.* It can hardly escape a careful reader, that there is no sanction for the Pronoun, *His*, in the Received Translation; hence my Paraphrase.

934. *From God.* Had the Article been here expressed I conceive it would have implied, An absolute separation from God, such being the Literal Sense, which not being the case, is the occasion of its omission here. See Rule 343. Observe end of Verse, *And to the God he goes.* See Note 506.

7. Jesus answered and said unto him, what I do, thou hast not known yet. But thou shalt know after these things *have been done*,

8. Peter says unto him, thou shouldst not have washed of me the feet, unto the ever, Jesus answered him, if I should not have washed thee, thou hast not a part, with me,

9. Peter even Simon says unto him, Lord. Wash not my feet only, but also the hands and the head of me,

10. Jesus says unto him, he that has been washed hath no need to accomplish the end I propose save the feet to have washed, but clean wholly exists, so ye clean exist, yet it is not all of you that are so.

11. For he had knowledge of him that betrays him, on account of this knowledge, he said, that it is not, ye all clean exist.

937. *Dost thou wash my feet.* The occasion of the *Disarrangement* here, I consider intended to mark the Sentence to be an Interrogation. See Rule 210. Usually the Pronoun, *Thou*, would have been *Disarranged* for this purpose, but in the present case, the Pronoun, *Me*, is selected. I conceive to make it emphatic. See Rule 321.

937,1. See 491 Page 21.

938. *He that has been washed has no need.* Literally, *Under any circumstances*; whereas &c., *Under the circumstances to which I have reference*; hence &c, 322,1.

12. Then after he washed their feet, and taken his garments, and sat down again, he said unto them, understand, what I have done to you,

13. ye call me, the master and the lord, and truly ye speak. Because I exist *these*.

14. Then if I washed of you the feet, *I that am* the lord and the master, verily ye are bound of one another to wash the feet.

15. For an example I gave you, in order that as I did to you, so ye should do.^{497,8}

16. Verily verily I say unto you, a servant greater than his lord exists not, neither one sent greater than he that sent him,

17. if these things ye have understood, happy ye exist, if ye should do them,

18. not concerning all of you, I speak *this i e I speak this of you collectively*, I have known some, I chose, even in order that the Scripture should have⁹⁴² been fulfilled, he that eateth with me the bread lifteth against me his heel,

19. now, I tell you, before the *thing* to have come

942. *In order that the Scripture should have been fulfilled.* Literally, *The entire Scripture*; whereas &c., *That portion of it*; hence &c., 322,1.

to pass ^{942,1}is, in order that ye should believe. When it should have come, that I exist. ^{497,8}

20. Verily verily I say unto you, he that receiveth, whomsoever I shall send, ⁹⁴³*in effect* receiveth me. And he that ⁹⁴³so receiveth me, receiveth him that sent me,

21. these things Jesus having said, he was troubled in the spirit, and testified and said. ^{497,8}Verily verily I say unto you, that one, of you, shall betray me, ^{943,1}.....

22. they were looking on one another, the disciples doubting concerning whom, he spake,

23. one, of his disciples, leaning on the bosom of the Jesus was existing, ⁹⁴⁴whom Jesus was loving.

24. So Simon Peter beckons to this ^{944,1}*man*, and says to him, ask, who exists it, concerning whom, he speaks,

942,1. *Stop.* The Sense here is not, *At the exact time when it comes*, which I conceive is the Literal Sense; but, *At and after that time*; hence the *Major Stop*. See Rule 184.

943. *He in effect receiveth me.* The occasion of the *Disarrangement* is designed, I consider, to determine this to be the Sense intended to be conveyed, which certainly is not the Literal Sense; hence &c., 321.

943,1. *I say unto you.* Literally, *You in particular*; whereas &c. *General. To all through you*; hence &c., 321.

944. *Whom the Jesus was loving.* This Literally implies, *That Jesus was not loving the other disciples*; hence &c., 321.

944,1. *So Simon Peter beckons to this man.* Literally, *Because Jesus loved him*; whereas &c., *Merely to record that Simon Peter so acted without assigning any reason why he did so*; hence &c., 321.

25. that *man* having reclined thus *i e in the manner described* on the breast of the Jesus, says unto him, Lord who exists it.

26. Then Jesus answers, that *man* exists *it*, for whom I, shall dip the sop *now in my hand*, and shall give to him. Then having dipped a sop, he takes and gives to Judas of Simon Iscariot,

27. and after the sop. Then the Satan entered into that *man*. And Jesus says unto him, what thou doest, do quickly,

28. this *saying* no one understood of those at the table, for what, he said it.

29. Indeed some were thinking. Because the bag, Judas was holding, that Jesus says unto him, buy,

945. *Then the Satan entered into that Man.* The explanation of the *Disarrangement* here, I will defer till more is known respecting Satanic influences, whether Literally in such cases a Devil enters into a Man, or only a power is exercised over a Man's actions, contrary to his own natural will. Such variations as these are quite sufficient to affect the *Arrangement*.

946. *And.* Observe the conjunction here used, which marks a deduction from what precedes, thus, *Therefore the Jesus says &c.*

946,1. *Indeed some were thinking.* I conceive that this Literally would imply, *A precise knowledge that these opinions were actually passing in the minds of the Individuals specified; whereas &c., That it was probable in the writer's opinion that they so thought; hence &c., 322,1.*

947. *Stop.* Literally, *Because Judas held the bag, the people thought; whereas &c., Not that his situation necessarily caused them so to think, but only his situation influenced the direction of their thoughts; hence the Major Stop.* See Rule 184.

what we have need of for the feast, or in order that
 something should have distribution to the poor.

30. Then having received the sop, that *man* went out immediately. And night was existing. Then when he went out,

31. Jesus says. Now the Son of the man *i e him* of the human race that is the son was made glorious, and the God was made glorious in him,

32. so the God, will glorify him, in it, yea immediately he will glorify him,

33. little children, still a little time, with you, I exist, ye shall seek me, and as I said to the Jews, that where I go, ye are not able to have come, so I say to you now,

948. *We have need of.* Literally, *Need*, means, *Cannot be done without*; whereas &c. I conceive, *What is usually had at the feast*; hence &c., 321.

949. *In order that &c.* Had the *Arrangement* been *Regular*, I consider the Sense conveyed would have been, that Jesus had commanded to buy what was necessary for the feast, and to give immediately something to the poor; whereas &c. I consider to this effect, *Buy what we require for the feast, as well as for the distribution to the poor that is connected with it*; hence &c., 321.

950. *Stop.* The Sense here is not, *That at the time specified the act was actually effected*, which the Literal Sense implies that it should be; but, *At that time it had been effected*; hence the *Major Stop*. See Rule 184.

951. *And the God was made glorious by him.* Literally, *This could not be*, nothing can make God glorious, all that can be done is, *To make Man perceive that God is glorious*; hence &c., 322,1.

34. I give unto you a fresh injunction, in order
⁹⁵⁴³³³^{497,2}
 that ye should have loved one another. As I loved
 you, in order that also ye should have loved one
 another, on account of this *my love of you*,

35. all shall know, that disciples ye exist to me, if
⁹⁵⁷⁹⁵⁶
 ye should have love to one another,
⁵³⁶

36. Simon Peter says unto him, Lord, whither
⁴⁹⁷⁵
 goest thou, Jesus answered. Whither I go, thou
 art not able me now *i e while in this world* to have
 followed. But thou shalt follow afterwards,

37. the Peter says unto him, Lord, on account of

 what, am I not able thee to follow now, I will lay
⁹⁵⁹
 down my natural life for thee,

951.1. *So the God will glorify him.* See preceding Note; *Will make Man perceive his glory*; hence &c., 322,1.

953. *I say to you.* Literally, *You in particular*; whereas &c. *General*; *To Man through you*; hence &c., 321.

954. *I give unto you a fresh injunction.* This Literally implies, *A new addition*; whereas all that they received was, *A fresh repetition*; hence &c., 321.

I would here observe, that there is no justification for the Translation, *A new commandment to love one another*, which considering our Saviour's character, proclaims its own falsification, by styling a commandment, *to love*, a new commandment. No wonder that thousands have been puzzled at this.

956. *Disciples ye are to me.* Let this be first observed, it is not, *Disciples of me*, but, *Disciples to me*; hence the Sense is not, *Disciples of me personally*, but, *Disciples to my doctrine*; and hence &c., 321.

957. *Ye should have love.* Literally, *However little it may be*; whereas &c., *If ye should have true love*; hence &c., 321.

38. Jesus answers, *thou sayest* thou wilt lay down
 959 thy natural life for me. 497,8 Verily verily I say unto
 960 thee, cock should not have crowed, until when, thou
 should have denied me thrice.

CHAPTER XIV.

1. Be not troubled of you, the heart *at my saying*
I go away, ye believe in the God and in me,

2 ye believe in my father's house, many mansions
 962 322,2 there are. And if I possibly told not you, that I go
 to have prepared a place for you,

3. yet if I should have been gone, and shall pre-
 963 pare a place for you. Again I come and will receive
 you, to myself, in order that where I am, 322,2 even ye
 should exist,

4. so whither I go, ye have knowledge of the way,

5. Thomas 536 says unto him, Lord, we have not
 966 knowledge of. Whither thou goest, how have we
 knowledge of the way,

959. *I will lay down &c.* Literally, *He had determined to do it*; whereas &c., *He was ready to do it*; hence &c., 321.

960. See Matthew xxvi. 34.

962. *Ye believe.* In my opinion no one word in any sentence can be differently translated. Had the word here been used to express the Indicative and the Imperative Mood, the Indicative use would have been preceded by the Pronoun *Ye*.

963. *Stop.* Literally, What follows this *Stop, Again I come*,

6. the Jesus ⁵³⁵says unto him, I the way ^{322,2}am i e

exhibit that I go, and the truth, and the life for
^{966,1}*which I go*, no one does come *by his natural powers*
 to the father i e to a knowledge of God being his
 father, except by means of me,

7. if ye ^{966,2}had known me, then ⁹⁶⁷probably ye had

 knowledge of my father, from henceforth *having told*
^{967,1}*you this* ye have known him, and have beheld *what*
he ordinarily reveals of himself to man,

8. Philip ⁵³⁶says unto him, Lord, make known to us

 the father, and it sufficeth us,

9. the Jesus ⁵³⁶says unto him, am I ²¹⁰so great a time

 with you, and thou hast not known me Philip, he
⁹⁶⁸*that beholdeth me aright*, hath beheld the father

is an exact repetition of what had before happened, such however is not the case ; hence the *Major Stop* here. See Rule 184.

966. *Stop*. Literally, what follows this *Stop*, would mean, *That they did not know, that he would go to heaven ; whereas &c., That they did not know the exact particulars of the place where he would go to ; hence the Major Stop*. See Rule 184.

966,1. *No one does come to the father*. Observe, God's record here is not, *No one shall come to the Father*, or, *No one is or shall be brought to the Father*.

966,2. *If ye had known me*. Observe, The record here is not, *If ye do know me*.

967. *Then probably ye had known*. Literally, *Of the father personally ; whereas &c., Of the father's dealing with man ; hence &c., 321*.

967,1. *From henceforth ye have known him and have beheld*. Observe it is not, *From henceforth ye do know and behold him*.

968. *He that beholdeth me, he hath beheld the father*. The

as he ordinarily reveals himself to man, how sayest thou, make known to us the father,

10. dost thou not believe, that I, in the father, and the father, in me, exists, the words which I speak to you, of myself, I speak not. But the father, in me, dwelling, doeth his works,

11. believe me *in saying*, that I, in the father, and the father, in me, exists. And if not, on account of his works, believe me.

12. Verily verily I say unto you, he that believeth in me, the works which I do, even that *man* shall do, and more than these, ⁹⁷⁰ he shall do, for I, to the father, go,

13. and what thing soever probably should have been asked *of the father* in my name, this I should have effected, in order that *to man* the father should have been glorified in the son,

14. when what ye asked for me, ^{970,1} in my name, this should have effected,

Translation, *He that hath seen me, hath seen the father*, can in no way be justified, it must be, *He that sees me, he hath seen the father*. See 1 John iv. 20, and iii. John 11.

970. *More*. In order to prove the incorrectness of my Paraphrase let a probable explanation be given of, who, in the present day, even claims to do, *The works that our Saviour did*; as also, who at any time whatever, ever did a greater work, than say to the sea, *Peace be still*, and to Man, *Thy sins are forgiven thee*.

970,1. *Ye asked for me*. The Verb here used means, *To ask of*,

15. if ye love me, keep the commandments that ⁹⁷¹
 I deliver to you,

16. and I will pray the father, and he ⁹⁷² will give
 you another ³³³ comforter, in order that with you, unto
 the ever, the spirit of the truth ⁹⁷³ concerning me should
 exist,

17. which *spirit* the world is not able to have re-
 ceived, because it does not examine it, neither knows, ⁹⁷⁴
 ye have knowledge of it, that with you, it dwells, and
 by you, it exists,

or, *To ask for*, see John i. 63, *He asked for a writing table*, and hence the Sense intended to be conveyed in any case can alone be determined by the Context; In this case I consider verse 13 shews, *That the Father should have been glorified in the Son*, that the asking is not of, but, for, and this I think is settled beyond all doubt by John xvi. 23.

971. *Keep the commandments that I deliver to you.* Literally, this is confined to *Absolute commands*, whereas &c., *Intended to embrace every kind of instruction*; hence &c., 321.

972. *He will give you another comforter.* Literally I conceive, *Another Person or Existence that will comfort you*; whereas &c. I conceive, *A Cause or Source of comfort*; hence &c., 321. See Note 989.

973. *The Spirit of the truth.* I much question, whether in accordance to the usage of Greek, the Phrase, *Spirit of truth*, can any more be regarded as the Appellation of an Individual, than can the Phrases, *Spirit of bondage—Spirit of fear—Spirit of adoption—Spirit of deep sleep &c. &c. &c.* be so regarded; and still less am I aware, that the phrase, *The Spirit of the Truth*, can be so regarded, as the Article before the last word, most unquestionably increases the difficulty of so regarding it; at all events, I cannot recall anything that will justify either phrase being so regarded, and I am not able to prescribe a better *Form of Greek*, than is here used, to express the Sense that is contained in my Paraphrase. See 1 John iv. 6.

974. *It.* To express the Sense in my Translation, can a better *Form of Greek* be employed, than that which is used in the original?

18. I will not leave you desolate, I come to you,

19. yet a little, and the world ⁹⁷⁵ no more beholds
me. Yet ye behold me, as I have life, so ye shall
.....
have life,

20. at that the day, ye shall know, that I *am* in
my father, and ye *are* in me, and I *am* in you,

21. he that hath my commandments, and keepeth
them, that *man* ^{322,2} that loveth me it is. And he that
loveth me, shall be loved of my father, and I will
love him, and will manifest to him myself,

22. Judas says unto him, not the Iscariot, Lord,
.....
what hath happened, that thou ⁹⁷⁷ art about to manifest
to us *that believe in thee thyself*, for exists it not to
.....
the world,

23. Jesus answered, and said unto him, if any one
.....
loves me, he will keep my saying, and my father will
.....

975. *No more beholds me.* The Sense here intended to be conveyed is, *Beholdeth me no more in the manner in which it used to behold me*, which being a limited Sense, is not the Literal Sense; hence &c., 321.

977. *Thou art about to manifest to us &c.* Literally, *To us in particular*; whereas &c. *General*, *All that believe in thee*; hence &c., 321.

977,1. *If any one loves me.* Literally I conceive, *Now loves me*; whereas &c. I conceive, *At any time loves me, he then will keep &c.*; hence &c., 321.

978. *He will keep my saying.* Literally, *He does so absolutely*; whereas &c., *He desires and strives to keep it*; hence &c., 321.

979. *My father will love him.* Literally, *Under all circum-*

love him, and to him, we will come and make an

 abode with him,

24. he that loves not me, keeps not my sayings,
⁹⁷⁸
 though the word which ye hear, mine is not, but *the*
⁹⁸² fathers that sent me,

25. these things I have spoken to you, with you,
 abiding.

26. For the comforter the spirit that is holy which

stances ; whereas &c., While he continues so to love me ; hence &c., 322,1.

980. *And will make an abode.* Not actually I conceive, which is the Literal Sense, but the Individual shall feel himself to be blessed, protected, and cared for, as fully, as had what is stated actually occurred ; hence &c., 321.

982. *The father that sent me.* Literally, *The father spoke it ;* whereas &c., *By the Father's command I spoke it ;* hence &c., 321.

983. *The Comforter—the Spirit.* See my Tract on Πνευμα, and note to verse 17. There is every reason to consider, that the Comforter here spoken of, is not the same as is spoken of xvi. 13, since if it was, the phrase would there I think be, *The Spirit of truth*, but it is, *Spirit of the truth*, that is, *of the truth referred to, i e concerning me*. And not only do the Phrases themselves differ, but the facts connected with each, are also different. The one termed, *The spirit of the truth*, has relation, *only*, to effects that are natural. The other termed, *The Spirit the holy*, has relation to effects that are supernatural. In Chap. xvi. 13 it is not said, *it will guide, into all truth, but as to all the truth*, and the only clause that appears to sanction an idea of more than natural agency, is, *and the things that do come, it will shew i e explain or make apparent to you ;* but had Supernatural Agency been referred to, the Greek would have been, *It will shew you the things to come, or, the things that will come*. And now compare what is here said, with what is said respecting the operation of the Holy Spirit. Chap. xvi. 13, it is, *It will guide you as to all the truth*, observe the limitation, *it will not speak by itself, but whatever it should have received, it will speak ;* but in Chap. xiv. 26, it is, *It shall teach you all things, and bring to your*

⁹⁸⁴
the father will send in my name, that *comforter* shall
⁹⁸⁵.....
 teach you all things, and bring to your remembrance

 all things, which I said unto you,

⁹⁸⁶ 27. I leave peace with you, I give a peace that is ⁹⁸⁶
 ⁹⁸⁷
 mine to you, not as the world gives, I give to you.
 ^{497,1}
 Trouble not of your, the heart. Neither fear,

28. ye heard, that I said unto you, I go away and
 come again unto you, if ye were loving me, ye were
 probably rejoiced, for I go to the father, and the
^{322,2}
 father greater than I he is,

29. and now I have told you previously *to its being*
possible for it to have happened, in order that when
 it should have happened, ye shall believe,

remembrance, all things which I said to you. To teach all things,
 and to bring to remembrance all things, must be effected by Super-
 natural Power. What in Chap. xvi. 7 is, as regards man's know-
 ledge of it, to prevent the Holy Spirit's (which dwells in the
 disciples, Chap. xiv. 16) coming to them, unless our Saviour de-
 parted from them, and unless our Saviour did depart from them,
 how was it possible for, *The Spirit of the Truth*, in relation to the
 Prophecies respecting his death, to be with any of the followers of
 our Lord.

984. *The father will send.* Literally, this implies, *An absolute person*; whereas &c. I conceive, *Has relation only to A cause or Source of comfort*; hence &c., 322,1.

985. *Shall teach you.* Literally, *You in particular*; whereas &c. *General, Through you all that believe in me*; hence &c., 321.

986. *I leave peace.* The Literal Sense admits of no limitation; whereas &c. restricted, *I leave to you the attainment of peace*; hence &c., 321.

987. *Not as the world gives.* Literally, *Not after the manner*

30. not now many things I will tell unto you.
 For the prince of the world cometh,⁹⁸⁹ and in me, he

 hath not any thing,

31. but *what I do tell I speak* in order that the
 world should have known, that I love the father, and
 as the father gave⁹⁹⁰ commandment^{497,1} to me. So I do,

 be up, we should go hence,

CHAPTER XV.

1. I the vine that is true am,^{322,2} and my father the⁴⁹⁸

 husbandman exists,

2. every branch, in me. Not bearing fruit, he
 taketh away it, and every branch in me the fruit re-
 ferred to bearing, he purgeth it, in order that it
 should bring forth more fruit.⁹⁹¹⁹⁹²

3. Now ye clean exist through the words *i e pro-*
that they give; whereas &c., *Not of the description that they give*;
 hence &c., 322,1.

989. *The prince of the world cometh.* I conceive this is *Dis-*
arranged, in order to shew, that the Sense intended to be conveyed
 is the Metaphorical Sense, representing *Earthly power* as an *Ex-*
istence; hence &c., 321 & 498.

990. *As the Father gave commandment to me.* Literally I con-
 ceive, *A specific prescription*; whereas &c. I conceive, *Had pre-*
viously determined; hence &c., 321.

991. *In order that it should &c.* Literally, *The purging was*
necessarily productive of fruit; whereas &c., *The object and ten-*
dency of the purging was to increase the fruit; hence &c., 321.

992. *Stop.* The Sense here is not, *At the time that I am*
speaking to you, which is the Literal Sense; but, *Now in this world*
 hence the *Major Stop*. See Rule 184.

mise of reconciliation to God, which I have spoken to you,

4. abide in me, and I in you. ^{497,2} As the branch is ⁹⁹³ not able fruit to bear of itself, except it should remain in the vine. ^{497,1} So neither ye, except in me, ye should remain,

5. I the vine am, ^{322,2} ye the branches *are*, he that abides in me, and I in him, this *man* brings forth much fruit, for without me, ye are not able to do not even one thing,

6. unless any one should have abode in me, ⁹⁹⁴ he was cast out, as the branch that was withered *is cast out*, and they gather them, and into the fire, they cast *them*, so it is burned,

7. if ye should have abode in me, and my words, in you, should have remained, whatever ye should have wished, ask, and it shall exist unto you,

8. in this, my father was glorified, in order that ye should bear much fruit, ⁹⁹⁵ and disciples should have ^{995,1} been to me. ^{497,2}

993. *As the branch is not able.* Literally, *Under no circumstances, not even if transplanted*; whereas &c., *So long as it remains Literally a branch*; hence &c., 322,1.

994. *Unless any one should have abode in me.* Literally, *Any*

9. As the father loved me, so I loved you, continue
 in the love that is mine,

10. if ye should have kept my commandments, ye
 shall continue in my love. As I have kept the com-
 mandments of the father, and continue with him, in
 the love,

11. these things I have spoken to you, in order
 that the joy that is mine, in you, should exist, and
 your joy should have been full,

12. this the commandment that is mine is, in
 order that ye love one another. As I loved you,

13. not even one hath greater love than this, in
 order that any one should have laid down his natural
 life, for his friends,

*one under any circumstances ; whereas &c., Any one who has know-
 ledge of me ; hence &c., 321.*

995. *Ye should bear much fruit. Literally, Effect good ; whereas
 &c., Seek to effect it ; hence &c., 321.*

995.1. *And disciples should have been to me. Literally, To me
 personally ; whereas &c., To my doctrine ; hence &c., 321.*

995.2 *As the Father loved me. Literally, In an exactly similar
 manner ; whereas &c., To an equal extent ; hence &c., 321.*

995.3 *So I loved you ; Literally, You in particular ; whereas
 &c., All that are my disciples ; hence &c., 321.*

996. *If ye should have kept my commandments. Literally, What
 is absolutely commanded ; whereas &c., What he had enjoined ;
 hence &c., 321.*

999. *Your joy should have been full. Literally, Should effect
 the end stated ; whereas &c., Should want nothing to effect that end ;
 hence &c., 322.1.*

1001. *Not even one hath greater love than this. Literally, Not
 even God ; hence &c., 321.*

14. ye my friends exist, if ye should do, what things I command you,

15. no more I call you servants, for the servant¹⁰⁰⁴
hath not known, what thing¹⁰⁰⁵ his lord doeth. But I
have called you friends, for all things which I heard
of my father, I made known to you,

16. ye chose not me, but I chose you, and or-
dained you, in order that ye should go and bring¹⁰⁰⁷
forth fruit, so that your fruit should remain, in¹⁰⁰⁸
order that whatever ye should ask of the father, in
my name, I should have given you,

17. these things I command you to observe, in
order that ye love one another,

1002. *Should have laid down.* Literally, *Voluntarily offers it*; whereas &c., *Does not refuse its being taken*; hence &c., 321.

1004. *The servant hath not known.* Literally, *Is necessarily ignorant*; whereas &c., *Has not a particular explanation*; hence &c., 322,1.

1005. *His lord doeth.* Literally, *The particular master of him*; whereas &c., *The master under whose direction he works*; hence &c. of the Pronoun, See Rule 321. The cause of the other *Disarrangement* is, that the Literal Sense implies, *A knowledge of every thing that his lord doeth*, which is what his disciples or servants certainly do not possess. See Rule 322,1.

1006. *Ye chose not me.* Literally, *Ye had no power to accept or reject me*; whereas &c., *Ye did not propose to me to be your master*; hence &c., 321.

1007. *And bring forth fruit.* Literally, *Necessarily*; whereas &c., *And labour for a result which should remain*; hence &c., 321.

1008. *Your fruit should remain.* Literally, *The fruit*; whereas &c., *The consequences of it*; hence &c., 321.

18. if the world ¹⁰⁰⁹ hates you, ye know, that it hath
¹⁰⁰⁹ hated me before you,

19. if of the world, ye were existing, the world
 probably the his own was loving. But because of
 the world, ye exist not, but I chose you, out of the
 world, on account of this, the world ¹⁰⁰⁹ hateth you,

20. remember the word, which I said unto you, a
 servant greater than his lord exists not, if they per-
¹⁰¹⁰secuted me, verily they will ¹⁰¹⁰persecute you, if they
¹⁰¹¹kept my saying, verily, they will keep the yours,

21. but all these things they will do unto you, on
 account of my name, because they have not known
 him that sent me,

22. if I came not and spoke unto them, they not ¹⁰¹²
 had sin. But now they have not a cloak, for their ¹⁰¹³
 sin,

1009. *Hates you.* Not, *You personally*, which is the Literal Sense; but, *The doctrine you promulgate*; hence &c., 321.

1010. *Persecuted me.* The Literal Sense implies, *Me personally*; whereas &c., *My doctrine and those that embrace it*; hence &c., 321.

1011. *Keep my saying.* Literally, *Never transgress it*; whereas &c., *If they respect it*; hence &c., 321.

1012. *They were not having sin.* The Sense here intended to be conveyed, is restricted to, *They were not having sin in relation to the rejection of me*, which is not the Literal Sense; hence &c., 321.

1013. *They have not a cloak.* Literally, *No excuse*; whereas &c., *No sufficient excuse to preserve them from bearing their sin*; hence &c., 321.

23. he that hateth me, verily he hateth my father,
¹⁰¹⁴¹⁰¹⁵

24. if I did not the works among them, which no
 other did, they had not had sin. But now verily
¹⁰¹²
 they have seen and hated both me and my father,

25. yea my father, in order that the word should have
 been fulfilled, that that has been written in their law,
¹⁰¹⁷¹⁸⁴
 that they hated me *the father* without a cause.

26. When the comforter should have come, which
 I will send to you, from the father, the spirit of the
⁹⁷³
 ruth concerning me, which, from the father, pro-
 ceedeth, that Comforter shall bear witness for me.

27. And also ye bear witness, for from beginning,
 with me, ye exist,

CHAPTER XVI.

1. these things I have spoken unto you, in order
 that ye should not have been offended,

2. They shall put out of the synagogues you, [yea
¹⁰¹⁸]

1014. *He that hateth me.* Literally, *Me personally*; whereas &c., *The instruction which I give*; hence &c., 321.

1015. *He hateth my father.* Literally, *The father personally*; whereas &c., *He in effect does so*; hence &c., 321.

1017. *That that has been written in their law.* Literally, *What is stated*; whereas &c., *In the Psalms*; hence &c., 321.

1018. *They shall put out of the Synagogues &c.* Literally, *All should be excluded from the synagogues*; whereas &c., *That persons should be excluded from the synagogues, for no other crime than embracing Christianity*; hence &c., 321.

a time comes,] in order that every one that killed
^{1018,1} should have gloried service to do to the God,

3. and these things they will do, because they
 knew not the father nor me,

4. but these things I have spoken unto you, in
 order that when their time should have come, ye
 should remember concerning them, that I told you.
 And these things I said not to you at first, because
¹⁰¹⁹ with you, I had existence.

5. But now I go to him that sent me, and no one,
 of you, asketh me, whither goest thou,

6. but because these things I have said unto you,
¹⁰²⁰ the sorrow attendant on leaving you hath filled your
⁴⁹⁸ heart,

7. nevertheless I speak the truth ¹⁰²¹ i e what is truth
 to you, it is advantageous to you, it must be so in
 order that I should have gone away. For if I should

1018,1. *In order that every one that killed &c.* Literally, *On any account*; whereas &c. limited to the Context, *On account of your being a Christian*; hence &c., 322,1.

1019. *And these things I said not to you at first.* Literally implies, *That he did utter them to others*; whereas &c., *He did not proclaim them at all at first*; hence &c., 321.

1020. *The sorrow attendant &c.* Literally, *What is stated*; whereas &c., *Has greatly engrossed your attention*; hence &c., 322,1.

1021. *I speak the truth to you.* Literally, *On all subjects without limitation*; whereas &c., *I speak the truth to you in saying what follows*; hence &c., 321.

not have gone away, the ⁹⁷²Comforter should not have

 come unto you. But if I should have been gone

 away, I will send it, to you,

8. and having come, that *Comforter* will reprove
 the world, on account of sin *being incurred through*
me, and on account of justification *not being obtained*
through me, and on account of condemnation *not*
being removed through me,

9. on account of sin indeed, because they believe
 not in me.

10. And on account of justification, because to
 the father, I go; and not even then they behold me
to be the Messiah.

11. And on account of condemnation, because the
 prince of ⁹⁸⁹*i e he that is mighty in* this world has been

 condemned ¹⁰²³*before their eyes for rejecting me.*

12. Yet many things I have unto you to say, but
 ye are not able to bear now.

13. Howbeit when that ⁹⁷²*Comforter* the spirit of the
⁹⁷³truth *concerning me* should have come, it will guide

 you, into all truth *relating thereto*. For it will not

speak to your mind by itself *i e its own origination*,
 but whatsoever *fact* it shall receive *i e it witnesses*, it
 will *speak to your mind*, yet the things that do come,
 it will shew to you,

14. that Comforter ¹⁰²⁵ will glorify me, for concerning
 the me, it will receive and shew unto you,

15. all things whatever the father ¹⁰²⁶ hath in my
Dispensation, my things ¹⁰²⁷ they exist to *dispense*, on ac-
 count of this, I said, that concerning the me, it
 receives, and will shew unto you,

16. a little while, and not even ye see me, and
 again a little while, and ye shall see me,

17. then they of his disciples said to one another,
 what exists this, which he saith to us, a little while,
 and ye see not me, and again a little while, and ye
 shall see me, even because I go to the father.

1025. *Glorify me.* Literally, *Make me more glorious*; whereas
 &c., *Enable man to discern my glory*; hence &c., 321.

1026. *The father hath.* I consider the occasion of the *Disarrange-
 ment* here is to mark the limitation expressed in the Paraphrase.
 See Rule 321.

1027. *My things they are.* See Rule 382, which I think proves,
 that had the Sense here been, that every individual separate thing
 possessed by the Father, was individually and separately possessed
 by the Son, the Verb would have been in the Plural, it is however
 in the Singular, which I conceive will be found to shew, conveys a
 restriction to the effect stated in the Paraphrase; hence the *Irre-
 gular Government* here.

18. Therefore they said, what exists this, which he says, a little while, we have not understood,

19. Jesus knew, that they were wishing him to ask, and said unto them, concerning this, do ye enquire among one another, because I said, a little while, and ye see not me, and again a little while, and ye shall see me.^{497,8}

20. Verily verily I say unto you, that ye shall weep and lament. But the world shall rejoice, ye shall be sorrowful, but your sorrow, into joy, shall be turned,^{1028 1029}

21. the woman when she should be in travail, hath sorrow, because her hour came. But when the child should have come, no more she remembers the anguish, on account of the joy, that a man was born into the world.¹⁰³⁰

22. And also ye indeed now have sorrow. But¹⁰³¹

1028. *Ye shall weep.* Literally, *Ye personally*; whereas &c. I conceive, *My followers shall weep*; hence &c., 321.

1029. *But the world shall rejoice.* Literally, *Absolutely do so*; whereas &c., *Shall profess to be glad on account of it*; hence &c., 322,1.

1030. *Hath sorrow.* Literally, *Mental anguish*; whereas &c., *Bodily pain*; hence &c., 321.

1031. *Ye indeed now have sorrow.* Literally, *At the present moment*; whereas &c., *Coming upon you*; hence &c., 321.

again I will see you, and ⁹⁵⁴your heart shall be rejoiced,
¹⁰³²and no one shall take away your joy, from you,
¹⁰³³

23. yet in that the day *viz. after he was taken*
¹⁰³⁴*from them*, ye shall ask me nothing. ^{497,8}Verily verily
 I say unto you, probably what ye asked of the father,
 he will give unto you,

24. in my name, hitherto ye *havē* asked of the
father nothing, in my name, ask, and ye shall receive,
^{322,2}*do so* in order that your joy having been full should
 be,

25. these things, in proverbs, I have spoken unto
 you, a time comes, when no more in proverbs, I will
 speak unto you, but ¹⁰⁹⁵I will announce with plainness
 concerning the father to you,

26. in that the day, in my name, ye shall ask, and
 I say not unto you, that I will pray the father, for you.

1032. *And no one shall take away your joy from you.* Literally,
Shall do it in any manner; whereas &c., *Shall do it without your*
consent to his doing it; hence &c, 321.

1033. *The day after he was taken from them.* See my Tract on
 the authority of Scripture with respect to addressing prayer and
 worship to the Lord Jesus Christ.

1034. *Ye shall ask me nothing.* Literally, *Ye shall not speak to*
me; whereas &c., *Ye shall not make application to me respecting*
your wants; hence &c., 321.

1035. *I will announce with plainness concerning the Father to*
you. Literally I conceive, *I will enable you to comprehend*; whereas
 &c., *I will place it so as that you should comprehend it*; hence &c.,
 321.

27. For he the father loveth you, because ye have
¹⁰³⁶loved me, and have believed, that I, on the part of
¹⁰³⁷.....
 the father, came forth,

28. I came forth from the father, and have come
¹⁰³⁸into the world. Again I leave the world, and go to
 the father,

29. his disciples say, behold now with plainness,
¹⁰³⁹thou speakest, and ¹⁰⁴⁰speakest no proverb.

30. Now we have known, that thou hast known all
¹⁰⁴¹things *that shall happen*, and hast no need of *man's*
¹⁰³⁴*prompting*, in order that any one to obtain what he
¹⁰⁴²*desires* asketh thee *after thy departure for it*, by this,
 we believe, that from God, thou camest forth,

1036. *Ye loved me.* Literally, *Me personally*; whereas &c. I conceive, *Ye loved what I taught*; hence &c., 321.

1038. *Stop—Again I leave.* Literally this would imply our Sayiour's personal repetition of something previously done by him; whereas &c. to this effect, *Again the world is left to itself, even by me*; hence the *Major Stop* here. See Rule 184. See 497,6.

1039. *Thou speakest no proverb.* Literally, *On no occasion*; whereas &c., *Thou speakest, in what thou hast now said, no proverb*; hence &c., 321.

1040. *Stop.* The Sense is not here, *At this time*, which is perhaps the Literal Sense; but, *From this time*; hence the *Major Stop*. See Rule 184.

1041. *Hast no need.* Literally, *Thou art sufficient in thyself*; whereas &c., *Thou art so, as regards man's assistance*; hence &c., 321.

1042. *From God.* Had the *Article* been here expressed, it would I conceive have implied, *Absolute separation*, such being the Literal Sense, See Rule 340, which not being the Sense here intended to be conveyed, the *Article* is omitted. See Rule 343.

31. ⁵³⁶ Jesus answered them. ⁴⁹⁷ Do ye now believe. ^{497,3}

 32. Behold an hour cometh, yea hath come, in ¹⁰⁴⁴
 order that each should have been scattered to the
 ¹⁰⁴⁵
 his own, and ye should have left me alone, yet not
^{322,2}
 alone I am, for the father, with me, exists,

 33. these things I have spoken unto you, in order
 that in me, ye should have peace, in the world, ye
¹⁰⁴⁶
¹⁰⁴⁷ have tribulation, but have confidence, I have over-

 come the world,

CHAPTER XVII.

1. these things ¹⁰⁴⁸ Jesus spoke, and having lifted up

 his eyes, unto the heaven, he said, father, the hour
¹⁰⁴⁹
 hath come, glorify thy son, in order that the son
¹⁰⁵⁰ ^{497,2}
 should have glorified thee.

1044. *Each should have been scattered.* Literally, *What is stated*; whereas &c., *That as a band of disciples, they should be dispersed*; hence &c., 322.

1045. *Ye should have left me alone.* Literally, *Without any one with me*; whereas &c., *Without any man to support me*; hence &c., 321.

1046. *Ye should have peace.* Literally, *Necessarily*; whereas &c., *Ye should have no cause, such as doubts &c. to prevent your having peace*; hence &c., 321.

1047. *Ye have tribulation.* Literally, *Only things of that character*; whereas &c., *Much that will trouble you*; hence &c., 321.

1048. *These things the Jesus spoke.* Literally, *The exact words*; whereas &c. *I conceive, He expressed that Sense*; hence &c., 321.

1049. *Thy son.* I speak with reverence. Literally, this would imply that no other person was privileged with the Appellation of, *Son of God*, which is what Holy Scripture contradicts; hence &c., 321.

2. As thou gavest him power over ³³³all flesh, in order that every *living* thing which thou hast given to him, he shall have given to them life eternal.

3. And this the eternal life is, ^{322,2}in order that they should know thee the only true God, and he whom thou sent, *viz* Jesus Christ,

4. I ¹⁰⁵¹glorified thee, on the earth, the work having finished, which thou hast given me, in order that I should have done,

5. and now glorify me, thou, O father, with thyself, the glory which I was having, at the *appointment of*, the world to be made by thee,

6. I ¹⁰⁵²manifested thy name to the men, which thou hast given me, of the world, they were thine, but ¹⁰⁵³thou gavest me them, and they have kept thy word. ¹⁰⁵⁴
¹⁰⁵⁵
¹⁰⁴⁰

1050. *Thy Son should have glorified thee.* Literally, *Add to thy glory*; whereas &c., *Make man more sensible of thy glory*; hence &c., 322,1.

1051. *I glorified thee.* Literally, *I added to thy glory*; whereas &c., *I have made man sensible of thy glory*; hence &c., 321.

1052. *Thy name.* Literally, *He manifested the particular Appellation of God*; whereas &c., *He manifested the personal action of God*; hence &c., 321.

1053. *They were thine.* This Literally implies, that God now has no connection with them; whereas &c., *They were altogether thine, having no knowledge of me*; hence &c., 321.

1054. *Thou hast given to me them.* Literally, *Absolutely*; whereas &c., *Thou hast given to me them as disciples*; hence &c., 321.

7. Now they have known, that all things what-
^{1055,1}
 soever thou gavest me, by thee, they exist,

8. for the words which thou ^{1055,1} gavest me, I have
 given to them, and they received and knew surely,
 that by thee, I came, and they believed, that thou
¹⁰⁵⁷
 sent me,

9. I, for them, pray, not for the world, I pray,
¹⁰⁵⁸
 but for whom, thou hast given to me, for they exist
,
 thine,

10. and all mine ¹⁰⁵⁹ thine exist, and the thine, mine,
,
 and I have been glorified in them,

11. and no longer I exist in the world, though
 they, in the world, exist, for I, to thee, come, father,
 O holy one, keep them, in thy name, whom thou
 hast given to me, in order that they should exist
¹⁰⁶⁰ ^{497,2} ⁴⁹⁸
 one thing. As we do,

1055. *They have kept thy word.* Literally, *Absolutely*; where-
 as &c., *They have accepted thy word*; hence &c., 321.

1055.1. *Gavest.* Observe the word here and in verse 7 so
 translated, is a word not now known in the Greek Language.

1057. *That thou sent me.* Literally, *Supernaturally despatched*
me; whereas &c., *Authorized and sanctioned my coming*; hence &c.,
 321.

1058. *They exist thine.* Literally, *All things are God's*;
 whereas &c., *Thine in an especial manner*; hence &c., 321.

1059. *Thine are.* See Rule 382. Not without any limitation,
 as Judas Iscariot, which is the Literal Sense; but generally they are
 so; hence the *Peculiar Government* here.

1060. Observe the Gender of *One* is Neuter.

12. while I had existence with them, I was keeping them, in thy name, whom thou hast given to me, and I kept, and not one, of them, is lost, except the son of the destruction *required*, in order that the Scripture ¹⁰⁶¹ should have been fulfilled.

13. But now to thee, I come, and these things I speak in the world, in order that they should have the joy ²²⁵ that is mine having been fulfilled in themselves,

14. I have given to them thy word, and the world ¹⁰⁶² hates them, because they exist not of the world. ^{..... 497,2}
 As I exist not of the world,

15. I pray not, in order that thou shouldst have taken them, out of the world, but in order that thou shouldst have kept them, out of the evil *of it*,

16. of the world, they exist not. ^{497,2} As I exist not of the world,

17. sanctify them, in truth, the word that is thine ²²⁵
^{497,2} the truth exists.

1061. *In order that the Scripture should be fulfilled.* Literally, *Entirely verified*; whereas &c., *Verify its truth in the particular specified*; hence &c., 322,1; Also verse 28.

1062. *And the world hates them.* Literally, *The entire world does so*; whereas &c., *The generality of those who have knowledge of them do so*; hence &c., 322,1.

18. As thou ¹⁰⁶⁴ sent me, unto the world, so I send

 them, unto the world,

19. and in relation to them, I sanctify myself, in
^{322,2}
 order that they having been sanctified in truth

 should be.

20. But not for these, I pray only, but also for
 those that believe through their word, on me,

21. in order that all one thing should exist. As
^{1064,1} ^{497,2}

 thou father *art* in me, and I *am* in thee, in order
 that even they, in us, *one thing* should exist, in
¹⁰⁶⁵
 order that the world should have believed, that thou
¹⁰⁶⁶
 sent me,

22. so I have given to them ¹⁰⁶⁷ to participate in the

1064. *As thou sent me.* This Literally means, *In the same manner, for the same object, and with the same authority*; whereas &c., *As by thee, I was sent, so by me, these are sent*; hence &c., 321.

1064.1. *In order that all one thing should exist.* Observe the Gender, *One thing*. Literally, *The identical particular*; whereas &c., *One general form of belief*; hence &c., 321.

1065. *The world should have believed.* Literally, *A requisite for the world's belief*; whereas &c., *With a view to assist the world in believing*; hence &c., 321.

1066. *Sent me.* Literally, *What is stated*; whereas &c., *That I teach by thy authority*; hence &c., 321.

1067. *I have given &c.* Had the object of the *Disarrangement* here been, merely to shew, that the glory which our Saviour gave, was not the identical, but only a corresponding glory, to that which had been given to him, I conceive the *Disarrangement* would have been as follows, *and I to them the glory have given, which thou hast given to me*; but the *Disarrangement* is more marked, and points out the, *I have given to them*, as the particular to be regarded in it,

glory which thou hast given to me, in order that
^{1064,1}.....^{497,2}.....¹⁰⁶⁰
 one thing they should exist. As we one thing

 exist,

23. I, in them, and thou, in me, in order that
 having been made perfect in one thing they should
 exist, in order that the world should know, that thou
¹⁰⁶⁶.....^{497,2}.....¹⁰⁶⁹
 sent me, and loved them. As thou loved me,

^{322,2}.....

24. father, what thou hast given to me, I desire
 to have, in order that where I am, even those should

 exist with me, in order that they should behold the
 glory that is mine, which thou hast given to me,
 for thou loved me, before the foundation of the
 world,

25. father, O righteous being verily the world
¹⁰⁷¹.....¹⁰⁷¹.....
 knew not thee. But I knew thee, and these knew,
¹⁰⁶⁶.....
 that thou sent me.

26. for I declared unto them thy name, and will

and consequently, leads me to consider, that the object of the *Disarrangement* is to convey a Sense to this effect, *And the glory which thou hast given to me, I assured them, they shall participate in; hence the Peculiar Disarrangement.* See Rule 321.

1069. *As thou loved me.* Literally this has reference, *To the love displayed by God to our Blessed Lord while he was on earth; whereas the reference is, To God's love to him in heaven; hence &c., 321.*

1071. *Knew thee.* Literally is confined, *To a knowledge of God's existence; whereas &c., An acquaintance with the character of the Divine Being; hence &c., 321.*

declare, in order that the love, which loved me, in them, should exist, and I, in them,

CHAPTER XVIII.

1. these things Jesus having said, he went forth with his disciples, over the brook of the Cedron *referred to.* ¹⁰⁷² Where a garden was existing, for which, ^{1072,1} he and his disciples came,
.....

2. and Judas that betrayed him. had knowledge also of the place, for oft times Jesus was assembled with his disciples there.

3. Then the Judas having received the band of soldiers even of the chief priests, and of the Pharisees, servants, cometh thither with lanterns and torches and weapons.

4. And Jesus who had been knowing all things that comes on him, went forth and says unto them, whom seek ye,

5. they answered him, we seek Jesus the Nazarite,

1072. *Stop.* What follows this Stop is not to this effect, *The brook of the Cedron where there was a garden, but, He went over the brook of Cedron, in which place, there was a garden ; hence the Major Stop: See Rule 184.*

1072,1. *For which he and his disciples came.* Literally, *Each were thus moved to come ; whereas &c., He was thus moved, and his disciples followed him ; hence &c., 321.*

he says unto them, I Jesus am. ^{322.2} Now even Judas
 that betrayed him had stood with them.

6. Then as soon as he said unto them, I exist,
 they went to the back and fell to the ground.

7. Then again he asked them, whom seek ye.
 And the ⁴⁹⁴ *men* said, we seek Jesus the Nazarite,

8. Jesus answered, I said unto you, assuredly I
 exist. Therefore if ¹⁰⁷³ ye seek me, send forth these
persons to depart,

9. in order that the saying should have been fulfilled,
 which he spoke, that whom thou hast given to
 me, I lost not of them any.

10. Then Simon Peter having a sword, drew it,
 and smote ¹⁰⁷⁴ the servant of the high-priest, and cut
 off of him the ear that is right. And name was
 existing to the servant, Malchus.

11. Then the Jesus said unto the Peter, put up
 the sword, into the sheath, the cup ⁴⁹⁸ which the father
 hath given to me, should I not have drunk it.

1073. *If ye seek me.* The Literal Sense would be, *If ye seek* ;
 whereas &c., *If it is me* ; hence &c., 321.

1074. *The servant of the high-priest.* The Literal Sense of this
 would imply, that the high-priest had but one servant ; hence &c.,
 321.

12. Then the band and the captain and the ser-
 vants of the Jews took the Jesus, and bound him,

13. and led to Annas first. For father-in-law of
 the Caiaphas *referred to* he was, who high-priest for
 that year was.

14. Now Caiaphas that gave counsel to the Jews
 it was, that it is expedient for one man to have died
 for the people.

15. And Simon Peter was following the *human*
form of Jesus, and another disciple. And that
 disciple known was existing to the high-priest, and
 went in with the *human form* of Jesus, into the
 palace of the high-priest.

16. But the Peter had stood at the door without.
 Then the disciple that was other that was known of
 the high-priest went out, and spoke to her that kept
 the door, and brought in the Peter *referred to*.

17. Then the damsel that kept the door says to

1076. *Then the band and the captain &c.* Literally, *All who are specified, personally did it*; whereas &c., *It was done with their authority and sanction*; hence &c., 322,1.

1077. *For Father-in-law of the Caiaphas he was.* If the explanation of the relationship is attended with difficulty, the translation may be as follows, *For Father-in-law of the Caiaphas was existing.*

1078. *The Peter had stood.* Literally, *What is stated*; whereas &c., *He was without*; hence &c., 321.

the Peter. Not indeed thou, of the disciples, exist-
¹⁰⁸⁰
 est of this man, that *man* says, I exist not.

18. And the servants and the soldiers had stood,
¹⁰⁸¹
 having made a fire of coals, for cold it was existing,

 and were being warmed. And also the Peter was
 existing with them, having stood and being warmed.

19. Then the high-priest asked the Jesus, con-
¹⁰⁸²
 cerning his disciples, and concerning his doctrine,

20. Jesus answered him, I have spoken with
⁵³⁶^{1082,1}
 publicity to the world, I ever taught in a synagogue,
¹⁰⁸³¹⁰⁸⁴
 or in the temple. Where all the Jews resort, and

 in secret, I spoke nothing *new*,

1080. *That &c.* In accordance to the usage of Greek, had the *Arrangement* been *Regular*, it would have implied, that the Antecedent to the Pronoun, *That*, was the person described by the words preceding it, *Of this man &c.*; hence &c., 321.

1081. *Having made a fire of coals.* Literally, *The parties specified personally did what is stated*; whereas &c., *That the fire was made with their consent, and probably the assistance of some of them*; hence &c., 321.

1082. *Then the high-priest asked.* I conceive the Literal Sense of this implies, *That he put a single question to him*; whereas &c., *That he examined him on the points specified*; hence &c., 322,1.

1082,1. *I have spoken with publicity.* Literally, *I have sought public attention*; whereas &c., *I have never practised concealment*; hence &c., 321.

1083. *Stop.* Literally, What follows this Stop would be, *A definition of what temple it was where Jesus taught*; whereas &c., *Is designed to remind the Jews of the use that was made of their temple*; hence the *Major Stop*. See Rule 184.

1084. *All the Jews resort.* Literally, *All without exception*; whereas &c., *Where the Jews publicly and indiscriminately resort*; hence &c., 321.

21. why ¹⁰⁸⁵asketh thou me, ask those that have
 heard, what I said to them, behold, these have
 known, what ¹⁰⁸⁶I said.

22. And these things of him having spoken, one
 having stood by the soldiers, a smite with a rod gave
 the ⁴⁹¹human ⁴⁹⁷form of Jesus, saying. Thus thou an-
 swerest the high-priest,

23. Jesus answered him, if evil I spoke, bear
 witness concerning the evil. But if good, why
¹⁰⁸⁷smitest thou me.

24. Now the ¹⁰⁸⁸Annas *referred to* sent him having
 been bound, unto Caiaphas the high-priest.

25. And Simon Peter having stood and being
 warmed was existing. Then they said to him. Not
 indeed thou, of his disciples, existest, that ¹⁰⁸⁹man denied,
 and said, I exist not *it*,

1085. *Why asketh thou me.* See Rule 210. Had the *Arrange-ment* been *Regular*, the Sense conveyed would have been, *What thou dost ask me*; hence &c., 321.

1086. *What I said.* Literally, *What words I spoke*; whereas &c., *What doctrines I have taught*; hence &c., 321.

1087. *Why smitest thou me.* Literally, *Why smite*; whereas &c., *On what account dost thou condemn*; hence &c., 321.

1088. *Now the Annas sent him.* Literally, *Him personally*; whereas &c., *Commanded him to be taken*; hence &c., 321.

1089. *That man denied.* In accordance to the usage of Greek, the Antecedent to the Pronoun *That*, if *Regularly Arranged*, would be, the person represented by the Pronoun, *Of him*; hence &c., 321.

26. one of the servants of the high-priest says, a
 kinsman being, of whom Peter cut off the ear, saw
 I not thee, in the garden, with him.

27. Then again Peter denied, and immediately
 cock crew.

28. Then they led the Jesus, from the Caiaphas
 referred to, to the hall of judgment. And it was
 existing early, and they went not into the judgment
 hall, in order that they should not have profaned, but
 should have eaten the passover.

29. Then the Pilate went out to them, and says,
 ye bring what accusation of this man,

30. they answered and said unto him, except this
 man doing evil was, we probably would not have
 delivered up to thee him.

31. Then Pilate said unto them, take him, ye, and

1090. *Of whom Peter cut off the ear.* Literally, *The servant of the high Priest says, who was a kinsman of the high Priest, and of whom Peter cut off the ear; whereas &c., That the servant was a kinsman of the man of whom Peter cut off the ear; hence &c., 321.*

1091. See Matthew xxvi. 34.

1092. *Ye bring what accusation of this man.* Literally, *Ye bring some accusation of this man; whereas &c. as in the Paraphrase; hence &c., 321.*

1095. *We probably would not have delivered up to thee.* Literally, *Thee in particular; whereas &c., To any one that fills the office thou dost; hence &c., 321.*

according to your law, judge him, the Jews said unto
 him, it is not lawful for us to have put to death ⁵³⁶ *by*
crucifixion, the death required by the people any one,

32. in order that the saying of the Jesus should
 have been fulfilled, which he said, signifying what
 death, he was about to die.

33. Then the Pilate entered again into the judg-
 ment hall, and called the Jesus, and said to him,
 thou the king of the Jews art,

34. Jesus answered, of thyself, sayest thou this,
 or told others thee, *this* concerning me,

35. the Pilate answered. Much less *than so to*
affirm I a Jew exist, the nation that is thine and the
 chief priests delivered thee to me, what didst thou,

36. Jesus answered, the kingdom that is mine

1096. *It is not lawful for us.* Literally, *Our religious code prevents us*; whereas &c., *Our present political state prevents us*; hence &c., 321.

1097. *The saying of the Jesus &c.* Literally, *Intentionally to verify his prediction*; whereas &c., *They were moved so to regulate their own actions*; hence &c., 322,1, Also verse 9.

1097,1. *Then the Pilate entered again into the judgment hall.* I think it probable from the *Disarrangement* here, *That Pilate did not literally leave the judgment hall, when he went to speak to the people*; but only, *That portion of the building where the trial was being conducted*; hence &c., 321.

1098. *Stop.* What follows this *Stop* does not mean, *That Pilate actually was to any extent a Jew*; but, *That he was to a certain extent favourable to them*; hence the *Major Stop*. See Rule 184.

exists not of this world, if of this world, ^{322,2}the kingdom
^{543,2}that is mine was, the servants that are mine would
 probably fight, in order that I should not have been
 delivered to the Jews. But now the kingdom that
 is mine exists not from hence *derived*.

37. Then the ⁵³⁶Pilate said unto him. But art not ²¹⁰
 thou a king, the Jesus answered, thou sayest, for a
 king I exist, I, for this, was born, and for this, I am
 come into the world, in order that I should have
 been witness to the truth, every one that is of the
 truth, hears of me the voice,

38. ⁵³⁶the Pilate says unto him, ^{322,2}what is truth, and
 this having said again, he went out to the Jews, and
¹¹⁰³says unto them, I find in him not even a fault.

39. But a custom exists with you, in order that I
¹¹⁰⁴*in compliance therewith* shall release one to you at
 the passover. Therefore ye determine, I shall release
 to you the king of the Jews.

1103. *I find not even a fault in him.* Literally, *No fault at all;* whereas &c., *No fault requiring the punishment you demand;* hence &c., 321.

1104. *In order that &c.* Had it been, *A custom is, that I,* it would I conceive have limited the Sense, to the existence of the Custom to Pontius Pilate; whereas &c. designed to shew, that the custom was ancient, and in order to maintain it, Pontius Pilate as Governor, must release to them a prisoner; hence the Paraphrase.

40. Then they cried again, saying. Not this *man*, but the Barabbas *referred to*. Now the Barabbas *referred to* a robber was existing.

CHAPTER XIX.

1. Therefore then the Pilate took the Jesus, and scourged,

2. and the soldiers having plaited a crown, of thorns, put it on the head, and a purple robe they put on him,

3. and they came to him and said, hail, the king of the Jews, and they were giving to him slaps on face,

4. and the Pilate^{1097,1} went again forth, and says unto them, behold, I bring to you him forth, in order that ye should have known, that I find in him not even¹¹⁰³ a fault.
.....

5. Then Jesus come forth, wearing the thorn crown and the purple robe, so he says unto them.¹⁸⁴
Behold a man *I am not a king*.

6. But when the chief priest and the soldiers saw¹¹⁰³
.....

1106. *But when the chief-priests and soldiers saw him.* The Sense here intended to be conveyed is, *When he was seen by the people, the chief-priests and the soldiers cried out; hence &c., 321.*

him, they cried out, saying, crucify, crucify, the
⁵³⁶
 Pilate says unto them, take him, ye, and crucify.

 For I do not find in him a fault,

7. the Jews answered him, we have a law, and by
¹¹⁰⁷
 the law, he ought to have died, because he made
¹¹⁰⁸
 a son of God himself.

8. Then when the Pilate heard this the saying
 more *i e added to the others*, he was afraid,

9. so he went into the judgment hall again, and
⁴⁹¹
 says to the *human form* of Jesus, whence art thou.
^{322,2}

 But the Jesus gave not an answer to him.
¹¹¹⁰

10. Then the Pilate says unto him, speakest thou
⁵³⁶.....²¹⁰
¹¹¹¹
 not to me, hast thou not known, that I have power
¹¹¹¹.....
 to have released thee, and I have power to have

 crucified thee,

1107. *We have a law.* Literally, *We are not without a law*; whereas &c., *We have a specific prohibition*; hence &c., 321.

1108. *Because he made himself.* Literally, *He actually became what is stated*; whereas &c., *He claims to be received as a Son of God*; hence &c., 321. And here let it be noted, that the Jews do not accuse our Saviour of claiming to be, *The Son of the God*, for the Article is not expressed, but it is, *A Son of God*, and as all men are, *Sons of God*, it must follow, that what they regarded to be our Saviour's offence, was his claiming to teach and instruct on the part of God.

1110. *But the Jesus gave not an answer.* Literally, *No one can give nothing*; whereas &c., *That he remained silent*; hence &c., 321.

1111. *I have power.* The strongest of two men, may have power to crucify the other, this is the Literal Sense; whereas &c., I

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11. Jesus answered him, thou wast not having
power, against me, at all, except it was existing having
been given to thee anew, on account of this, he that
delivered me to thee, has greater sin,

12. on account of this, the Pilate was seeking to
have released him. But the Jews cried out, saying,
probably shouldst thou have released this *man*, thou
a friend of the Cesar's referred to art not, every one,
the king making *i e claiming* himself to be, speaketh
against the Cesar.

13. Then the Pilate having heard these sayings,
brought forth the Jesus, and sat down on a judgment
seat, in a place being called pavement in Greek.
But Gabbatha in Hebrew.

exercise authority that can command thy crucifixion; hence &c., 321.

1112. *Has greater sin.* Literally, *His sin shall actually be greater; whereas &c., That there is less excuse for the commission of sin; hence &c., 321.* And here let it be noted, that the sin is increased not by the place from which Jesus came, but by the act by which Pilate condemned him; he had no power to condemn him by the then existing law, but in order to do so, he must make a new law, hence the Translation, *To thee having been given anew.*

1112,1. *The Pilate was seeking to have released him.* Literally, *Personally to do so; whereas &c., To command his release; hence &c., 321.*

1113. *But the Jews were crying out.* Literally, *The crying out was confined to the Jews; whereas &c., That they especially so acted; hence &c., 322,1.*

1114. *Thou shouldst have released.* Literally, *Personally do so; whereas &c., Command it to be done; hence &c., 321.*

14. And a preparation of the passover was existing,
^{322,2}
 hour was about six, and he says to the Jews, behold,

 your king.

15. But those ^{1115,2} *men* cried out, away, away, crucify
⁵³⁶.....²¹⁰
 him, the Pilate says unto them, shall I crucify your

 king, the chief priests answered, we have not a king

 except Cesar.

16. So then he delivered him to them, in order
 that he should have been crucified. And they took
 the Jesus,

17. and bearing for him the cross, he came unto a
 place that is called after a skull, which is called in
¹¹¹⁶
 Hebrew Golgotha.

18. Where they ¹¹¹⁷ crucified him, and with him, two
¹¹¹⁸
 others. Hence and hence. And midst the Jesus.

1115. *The king making himself.* Literally, *Effecting that object*; whereas &c., *Claiming to be so*; hence &c., 321.

1115,1. *But Gabbatha in Hebrew.* Literally, *Is so named*; whereas &c., *Would be so designated*; hence &c., 321.

1115,2. *But those men cried out.* Literally, *The Jews*; whereas &c., *To whom Pilate had brought Jesus most of whom were Jews*; hence &c., 321.

1116. *Stop.* What follows this Stop does not express the following sense, *A Golgotha where they crucified him*; hence the *Major Stop*. See Rule 184.

1117. *They crucified him.* Literally, *They personally executed the crucifixion of him*; whereas the Roman soldiers did this, in compliance with their desire to have it done; hence &c., 321.

1118. *Stop.* The Sense here is not, *Other two, Hence or Hence*, which is the *Literal Sense*; but, *Other two, one of which was crucified*

1118,1
19. And the Pilate wrote also a title, and put on
.....322,2
the cross. And having been written it was, Jesus
.....
the Nazarite that is king of the Jews.

1119
20. Then many of the Jews read this the title, for
.....1120
near the place of the city was existing. Where the
322,2
Jesus was crucified, and having been written it was
.....
in Hebrew, Latin, Greek.

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21. Then the chief priests of the Jews said to the
.....
Pilate. Write not, the king of the Jews, but that
.....
that *man* said, a king of the Jews I exist,

22. the Pilate answered, what I have written, I
have written.

23. Then the soldiers when they crucified the

in relation to him, hence, and the other hence; hence the Major Stop. See Rule 184.

1118,1. *And the Pilate wrote. Literally, Personally inscribed it; whereas &c., Caused it to be inscribed; hence &c., 321.*

1119. *Then many of the Jews read this the title. In this Sentence there are two Disarrangements, the first being to shew, that the Sense intended to be conveyed is not, Therefore many read, but Therefore this the title. The occasion of the Second Disarrangement is to shew, that the Comparison, Many of the Jews, has not relation to the entire number of the Jews, which the Literal Sense would imply it has, but to what might be regarded as a great number, in relation to the performance of the act specified; hence &c., 321.*

1120. *Stop. What follows this Stop does not mean, That the place was near the place where the Jesus was crucified; but, The place where the Jesus was crucified was near the City; hence the Major Stop. See Rule 184.*

Jesus, took his raiment, and made ³³³four parts, a part
¹¹²¹for each soldier, also they took the coat. But the

 coat without a seam was existing from the top,
 woven, throughout.

24. Therefore they said to one another. We
 should not have rent it, but should have cast lots for
 it, whose it shall exist, in order that the scripture
¹⁰⁶¹should have been fulfilled, they parted my raiment

 among themselves, and on my vesture, they cast a
 lot. And the very soldiers these things did.

25. Now there had stood by the cross of the Jesus,
 his mother, and the sister of his mother, Mary the
i e that is of the Cleophas *referred to*, and Mary the
 Magdalene.

26. Then Jesus having beheld the mother, and the
 disciple having stood, whom he was loving, he says
^{497,5}to the mother, woman, behold, thy son.

27. Then he says to the disciple *referred to*,
 behold, thy mother, and from that the hour, the
 disciple *referred to* took her, unto the his own,

1121. *A part for each soldier. Literally, Each part was specifically allotted to a specific soldier; whereas &c., Each soldier would be able by lot to have a part; hence &c., 321.*

28. after this, Jesus having known, that now
¹¹²³
 all things had been accomplished, in order that

 the scripture should have been fulfilled, he says, I
 thirst,

29. a vessel there was full of vinegar. And
¹¹²⁵
¹¹²⁶
 having placed a sponge full of the vinegar on a

 hyssop, they put it to the mouth.

30. Then when the vinegar Jesus tasted, he said,
 it has been accomplished, and having bowed the
^{1127,1}
 head, he surrendered *control over* the spirit.

31. Then the Jews. Because a preparation it was
^{1128,1}
¹¹²⁸
 existing in order that the bodies should not have

 remained on the cross, on the sabbath. For great

 the day of that the sabbath was existing, besought

1123. *All things now had been accomplished.* Literally, *All things without exception*; whereas &c., *All things up to that time*; hence the *Irregular Government*. See Rule 382.

1125. *Full of vinegar.* Literally, *Absolutely full*; whereas &c., *Generally speaking so*; hence &c., 321.

1126. *Having placed a sponge full of vinegar.* Literally, *Full before being placed*; whereas &c., *Placed a sponge on a hyssop which when so placed they filled with vinegar*; hence &c., 321.

1127,1. See Note to Matthew xxvii. 49.

1128. *In order that the bodies should not have remained.* Literally, *What is stated*; whereas &c., *In order that no dead body should have remained*; hence the *Irregular Government*. See Rule 382.

1128,1. *Stop.* The Sense here is not, *That the Jews made their request because it was a preparation day*, which is the *Literal Sense*; but, *It being a preparation day they made their request in*

the Pilate, in order that ¹¹²⁹their legs should have been
broken and they taken away.

32. Then the soldiers came, and the legs broke
¹¹³⁰of the now first, and of the other that was crucified
with him.

33. But to the Jesus, having come, as they saw
^{1127,1}now him having been dying, they broke not the legs
¹¹³¹of the human form of him,

34. but one of the soldiers pierced with a spear
¹¹³²the side of the human form of him, and blood and
water came out forthwith,

35. and he that saw has borne witness, and true
^{1132,1}

order that the body should not remain exposed on the Sabbath;
hence the *Major Stop*. See Rule 184.

1129. *Their legs*. I see no reason for the *Disarrangement* here,
unless Literally the expression implies, *A something common to*
them all; whereas &c., *The legs of each of them*; hence &c., 321.

1130. *The legs broke of the now first*. Literally, *One was not*
first more than the other; but the Sense intended to be conveyed is,
The first to which the soldiers came; hence &c., 321.

1131. *The legs of the human form of him*. See my Tract on
Ἰησοῦ, and assign any other reason for the *Disarrangement* here,
than to express the Sense given in the Paraphrase. Observe there
is no *Disarrangement* in verses 38 and 40, if there is, *The body of*
the Jesus, i e the human form of the Jesus. See also 1 Sam. xvii. 6.
The legs of him, also verse 34 and 36 of this Chapter.

1132. *Pierced with a spear*. The Literal Sense of this would
imply, an intentional performance of the act, I can see no reason for
the *Disarrangement*, except to shew, that it was accidentally per-
formed. See Rule 321.

1132,1. *And he that saw has borne witness*. Had the *Arrange-*
ment been *Regular*, the Sense conveyed would have been, *And one of*

¹¹³³
 the record of it is, and that *man* hath knowledge,
 that truth he speaks, in order that ye should
 believe.

¹¹³⁴
 36. For these things came to pass, in order that
¹⁰⁶¹
 the scripture should have been fulfilled, *viz.* a bone
¹¹³¹
of the human form of him shall not be broken,

³³³ ^{1134,1}
 37. and again another scripture says, they shall
 look, on whom, they pierced.

38. And after these things, Joseph, of Arimathea,
^{1134,1}
 being a disciple of Jesus besought the Pilate. [But
 having been secret *in his application* on account of
¹¹³⁵
 the fear of the Jews *that the body should be hidden
 away,*] in order that he should have taken away the

the soldiers pierced with a spear his side, and has borne witness;
 whereas &c. as in the Paraphrase; hence &c., 321.

1133. Disarranged in order to shew that the Sense here is not,
And true his record is. See Rule 321 and 322,2.

1134. *For these things came to pass.* Literally, *The things referred to by the words that immediately precede;* whereas the reference is to that to which these words refer; hence &c., 321.

1134,1. *Another scripture says.* Literally, *The scripture does not say, but, Contains the saying;* hence &c., 321.

1134,2. *Joseph besought the Pilate.* Literally, *He did so personally;* whereas &c. I conceive, *He sent an application to Pilate;* hence &c., 321.

1135. *The fear of the Jews.* Where can a justification be found, for regarding the Sense of this to be, *For fear of the Jews?* Though this passage may have been advanced, to sanction concealment in those who are the subjects of just fear, I cannot say that the true Sense of it, gives any sanction for such conduct.

body of the Jesus, and the Pilate gave leave. Therefore he came and took away his body.

39. And Nicodemus came also, he that came to him by night the first *time*, bringing a mixture of myrrh and aloes, after a pound, an hundred.

40. Then they took down the body of the Jesus, and wound it in linen clothes, with the spices. ^{497,2} As manner it exists with the Jews to bury.

41. Now there was existing in the place. ¹¹³⁷ Where he was crucified, a garden, and in the garden, a new sepulchre, in which, not yet any one having been ^{322,2} laid was.

42. Therefore there on account of the preparation of the Jews, because near the sepulchre was existing, they laid the Jesus.

CHAPTER XX.

1. Then Mary the Magdalene came early in the ¹¹³⁸ day one after the day of the sabbaths, darkness yet

1137. *Stop.* In the place where he was crucified, does not mean, The exact spot; but, In or about the place; hence the Major Stop. See Rule 184.

1138. *Then Mary the Magdalene came early &c.* I think it probable that the *Disarrangement* of the Verb is here intended to shew, That the record does not imply that what is here recorded was Mary's only visit to the sepulchre, which the Literal sense probably would have implied that it was; hence &c., 322,1.

being, unto the sepulchre, and seeth the stone having been rolled away from the sepulchre.

2. Then she runneth and cometh to Simon Peter, and to the other disciple, whom ¹¹³⁹ the Jesus was loving, and says unto them, they took away the Lord, out of ¹¹⁴⁰ the sepulchre, and we have not known. Where they laid him.

3. Then the Peter and the other disciple went forth, and came to the sepulchre.

4. And the ¹¹⁴¹ two were running together, but the other disciple ran more speedily than the Peter, and first came to the sepulchre,

5. and having stooped down he sees lying the linen clothes, yet indeed he went not in.

6. Then also Simon Peter following him cometh,

I think it probable that had the Datives been *Regularly Arranged* it would have implied that the Sense conveyed was to this effect, *Then Mary the Magdalene came speedily to the one day of the Sabbaths*; hence &c., 321.

The words, *The one*, being in the Feminine shews that the word *Day* must be supplied.

1139. *Whom the Jesus was loving.* Literally, *Actively then doing it*; whereas &c. *Passive, His custom had been to do so*; hence &c., 321.

1140. *Stop.* The Sense here is not, *We know not any place to which they have carried him*, which is the Literal Sense; but, *We know not where he is now to be found*; hence the *Major Stop*. See Rule 184.

1141. *But the other disciple ran more speedily.* Literally, *Actually did what is stated*; whereas &c., *He first reached the Sepulchre*; hence &c., 322,1.

and went into the sepulchre, and sees the linen clothes lying,

7. and the napkin which was existing on his head, not with the linen clothes, lying, but by itself having been wrapped in one place.
333

8. And then the other disciple went in also, he that came first, to the sepulchre, and he saw, and believed.

9. For not yet they had knowledge of the scripture, that it behoveth him, from ⁸⁷⁹the dead, to have risen again.

10. Therefore the disciples returned again to them ^{1141,1}
the dead to seek him.

11. Now Mary had stood at the sepulchre outside weeping. And as she was weeping, she stooped down into the sepulchre,
1142

12. and seeth ³³³two angels, in white, sitting, one, at the head, and one, at the feet. ¹¹³⁷Where the body of the Jesus was *i e had been laying,*

1141,1. *Therefore the disciples returned &c.* Literally, *They in particular did so*; whereas &c., *All men to that time did so*; hence &c., 321.

1142. *Now Mary had stood.* I think it probable that this Literally implies, *That she had held the position stated for a considerable time*; whereas &c., *That what is recorded occurred immediately on her being in the position described*; hence &c., 322,1.

13. and those angels say unto her, woman, why
⁵³⁶
 weepest thou, and she says unto them, because they
 took away my Lord, and I have not known. Where
¹¹⁴⁰
 they laid him,

14. these things having said she was turned unto
 the back, and sees the Jesus having stood, but has
 no knowledge, that Jesus there exists,

15. Jesus says unto her, woman, why weepest
⁵³⁶
 thou, what seekest thou, that *woman* supposing, that
^{322,2}
 the gardener it is, she says unto him, Sir, if thou
¹¹³⁷
 bore away him, tell me. Where thou laid him, and
¹¹⁴⁴
 I will take away him,

16. Jesus says unto her, Mary, having turned,
⁵³⁶
 that woman says unto him in Hebrew, Rabboni,
 which is saying, Master,

17. Jesus says unto her. Detain not me. For
⁵³⁶
 not yet I have ascended to my Father. But go to
 my brethren, and say unto them, I ascend to my
 father, and your father, and my God, and your
 God,

18. Mary the Magdalene comes announcing to

1144. *I will take away him.* Literally, *I personally will do it*; whereas &c., *He shall be taken away*; hence &c., 321.

the disciples, verily I have seen the Lord, and *that* these things *which I have recorded* he said unto her.

19. Then the Jesus came after evening existing in
1147.....
 that day, the one after sabbaths, and of the doors
1137.....
 having been shut. Where the disciples were existing
1088.....
 on account of the fear of the Jews *that his body*

should be stolen away, and he stood in the midst,
 and says unto them, peace *be* with you,

20. and this having said, he shewed even the hands and the side unto them. Then the disciples were glad, having knowledge of the Lord.

21. Then the Jesus ⁵³⁶said unto them again, peace *be*
 497,21064.....
 with you. As the father hath sent me, even so I

 send you,

1147. *Then the Jesus came after evening existing &c.* See 495. This is one of the few portions of Holy Scripture, that are advanced to sanction the observance of Sunday, in the place of the Sabbath. All the texts that are commonly advanced for this object, are as follows, John xx. 19.26, Acts ii. 1. xxv. 7, 1 Cor. xvi. 2 and Rev. i. 10.

On this verse Tradition asserts. The disciples, even at this early time, where in the habit of assembling together on the first day of the week, for the purpose of religious worship, and to which assembling, our Saviour gave his sanction, by appearing among them when so met together. But Fact says, the Translation of the original must be, *And the doors having been shut where the disciples were, having been assembled on account of the fear of the Jews.* As then the cause of the assembling of the disciples, is expressly mentioned by Almighty God in the original, and that cause, is expressly stated to be, not that of religious worship; or, for the celebration of the first day of the week, the Tradition above stated, cannot command credence, without, "*making the word of God of none effect.*"

22. and this having said, he breathed on, and says
 unto them, receive a spirit holy,¹¹⁴⁹

23. probably of whom ye should have remitted the
 sins, they are remitted unto them, probably of whom¹¹⁵⁰
 ye should retain *the sins*, they have been retained.

24. But Thomas, one, of the twelve, that is called^{322,2}
 Didymus was not with them, when Jesus came.⁵³⁶

25. So the other disciples said unto him, we have⁴⁹⁴
 seen the Lord. But the *Thomas* said unto them,
 except I should have seen in his hands the print of
 the nails, and should have put my finger, into the
 print of the nails, and should have put my hand,^{1150,1}
 into his side, I should not have believed,

1149. *A spirit holy.* See my Tract on Πνευμα. The omission of the Article proves, that the Holy Ghost is not here referred to, and I do not see what can be referred to, but an assurance of the freedom of man's spirit from guilt, here termed, *A spirit holy.* See Note 739.

1150. *τις.* I conceive here, and in many other of its *Forms*, is substituted for the Relative, and is subject to the Rule relating to it. I conceive, Literally, the Relative is used in reference to cases that relate to Definite Persons, and *τις*, to Cases that relate to Indefinite Persons.

The power to forgive sins, and also, to an extent, to retain them, is here given to the Apostles, but there is nothing here to justify an opinion, that this power was not confined to them personally. It should not escape observation, that it is here said, that the sins which the Apostles release, *they are released*, but it does not say, that the sins which the Apostles retain, *they are retained*, but, *they have been retained, i e there being no other means by which, in this world, they can obtain the remittance of them.* This will not sanction the Doctrine, that the curse of the Church is not revokable at the Bar of Almighty God. See Notes on Matt. xvi. 18.

26. and after eight days.¹¹⁵¹ Again his disciples were within, and Thomas *was* with them, the Jesus comes after the doors having been shut, and stood in the midst, and said, peace *be* unto you,^{497,6}

27. then he says unto the Thomas, reach thy finger hither, and behold my hands, and reach thy hand, and put into my side, and be not, faithless but believing,

28. Thomas answered and said unto him, my Lord and my God,¹¹⁵⁴

1150,1. *And should have put my hand into his side. Literally, The whole of it; whereas &c., A part of it, perhaps a finger; hence &c., 321.*

1151. *And after eight days.* This is one of the few portions of Holy Scriptures, that are advanced to sanction the observance of Sunday in the place of the Sabbath See Chap. xx. 19. On this Tradition asserts. Except the first day of the week was then regarded as the Sabbath, it is not probable, the disciples would be a second time assembled together on that day, and it is probable, that being assembled for religious celebration of the first day of the week, and our Lord again appearing to them on that day, that he did so, to proclaim his sanction for its perpetual observance. But Fact says, that the meeting was held on Monday, for had the meeting of the disciples been on the first day of the week, the original would have been as in Luke i. 59 *The Eighth day.* See also Zach. i. 1 *The Eighth month;* but the Propositions are different, and the Article is not expressed, which determines the Sense to be, *And after days eight*, which is, on the Ninth day, Monday.

1154. *My Lord and my God.* This is a passage, in relation to which, an enquirer may obtain volumes of assertions and declamations, but as regards the true Sense, nothing that can be received as proof. Although there are reasons to doubt, whether the true Sense of this passage, can ever be determinately fixed, the weight of which reasons are increased, by the failure of every disputant to produce a corresponding passage, yet there is no reason to prevent it being deter-

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29. Jesus says unto him, because thou hast seen

 me, thou hast believed, blessed those that saw not,
 yet believed.

1155

30. And indeed many, even other signs, the Jesus

 did in the presence of the disciples, which having
322,2
 been written in this book are not.

31. But these have been written *are*, in order that

 ye should believe, that Jesus the Christ, the Son of
322,2
 the God is, and in order that believing, ye should
1156
 have life in his name,

minately settled, that the Appellations, *The Lord of me*, and, *The God of me*, cannot here have relation to the same individual. For Scholars contend, in all passages, *That when two Appellatives, each of which is preceded by the Article, and they are connected by the Copulative Conjunction, And, that each Appellative must have relation to a different Person*, and to this Rule, applied in this passage, I have never objected, my objection to its correctness being, when applied to passages in which it is expressly stated in the Context, that the two Appellatives, have relation to the same individual, which is not the case here, since, *Thomas answered and said to him*, cannot with any approach to truth, be contended to convey such a Sense, as innumerable passages will prove its Sense to be, *Thomas answered, and addressed to the hearing of him as follows*. I think then this may be considered as certain, that whatever Sense is conveyed by this passage, according to the present Rules of Greek criticism, it is impossible, that these two Appellations can have relation to the same individual; and I cannot say, that it appears to me impossible, that St. Thomas might make an exclamation, testifying his belief in the fact, viz. *The actual appearance of his Lord and Master*, and in the Bestower of the power effecting that fact, viz., *Almighty God*.

1155. *The Jesus did*. I see no reason for the *Disarrangement* here, unless it be to distinguish between, *Jesus personally doing*, and, *Being empowered to do*; hence &c., 321.

1156. *Ye should have life*. Literally, *As an absolute possession*;

CHAPTER XXI.

1. after these things, Jesus ^{1156,1} shewed himself again
to the disciples, at the sea of the Tiberias *referred*
to. And he shewed *himself* thus,

2. there were existing together, Simon Peter, and
Thomas that is called Didymus, and Nathaniel that
is of Cana of the Galilee *referred to*, and the sons
of the Zebedee *referred to*, and other, of his disciples,
two,

3. Simon Peter ⁵³⁶ says unto them, I go to fish, they
say unto him, we go also, we go with thee, they went
forth and entered into the ship, and in that the
night, they caught nothing.

4. Now Jesus ⁴⁹⁵ stood after morning now having
come on the shore, not yet indeed the disciples had
.....
knowledge, that Jesus ^{322,2} it is.

5. Then Jesus ⁴⁹⁷ says unto them, children. Have
ye not any meat, they answered him, no.

6. Then the Jesus ⁴⁹⁴ said unto them, cast on the
right side of the ship the net, and ye shall find.

whereas &c. with limitation, *So long as ye continue in his name;*
hence &c., 321.

1156,1. *Jesus shewed himself.* Literally, *Actively did some-*
thing to the disciples; whereas &c. *Passive, He permitted them to*
see him; hence &c., 321.

Then they cast, and not now were they being able
¹¹⁵⁸
 it to have drawn for the multitude of the fishes.

7. Then that disciple whom the Jesus was loving
⁵³⁶ ¹¹³⁹
 says to the Peter, the Lord it is. And Simon Peter
^{322,2}
 having heard, that the Lord it is, he girt about
¹¹⁵⁹
 himself the fisher's coat. For he naked was existing,

 and cast himself, into the sea.

8. But the other disciples came in the little ship
¹¹⁶⁰
in which they were fishing. For they were existing
 not far, from the land, but as about cubits two
 hundred, dragging the net with the fishes.

9. Then as soon as they came to the land, they
 beheld a coal fire lying *on the ground*, and fish lying
 on *it*, also bread,

⁵³⁶
 10. Jesus says unto them, bring of the fishes,

 which ye caught now.

11. Then Simon Peter went up, and drew the net,
 to the land, full of great fishes, an hundred fifty
 three, yet so many being, the net was not broken,

1158. *Were they able it to have drawn.* Literally, *It was impossible to do it*; whereas &c. I conceive, *It was difficult to do it*; hence &c., 321.

1159. *He girt about himself.* This I conceive would Literally imply, *An actual fixing*; whereas &c., *A hasty throwing over himself*; hence &c., 321.

1160. *But the other disciples came.* Literally, *All the disciples*;

4975

12. Jesus says unto them, come dine, no one of
 the disciples was daring to have asked him, thou,

 who existest thou, having knowledge, that the Lord

 it is,

13. Jesus comes and takes the bread, and gives
 to them, and the fish likewise,

14. this now third time Jesus was shewn to the

 disciples, having been raised from the dead.

15. Then when they dined, the Jesus says unto

 the Simon Peter, Simon of John, lovest thou me

 more than thou lovest these thy partners, he says to
 him, yea Lord, thou hast known, that I love thee,
 he says unto him, feed my lambs,

16. he says unto him again, a second time, Simon
 of John, lovest thou me, he says unto him, yea Lord,
 thou hast known, that I love thee, he says unto him,
 feed my sheep,

17. he says unto him the third time, Simon of
 John, lovest thou me, the Peter was grieved, that he
 said unto him the third time, lovest thou me, so

whereas &c. is restricted, *To those who were in the ship with Peter;*
 hence &c., 321.

1162. *No one of the Disciples was daring.* Literally, *No one by
 himself dare do it;* whereas &c., *The Disciples collectively dare not
 do it;* hence &c., 321.

he said, Lord, all things thou hast known, thou knowest, that I love thee, Jesus says unto him, feed my sheep.

18. Verily verily I say unto thee, when young thou wast, thou wast girding thyself and walking. Whither thou wast wishing. But when thou should have grown old, thou shalt stretch forth¹¹⁶⁵ thy hands, and another shall gird thee and lead. Whither thou wishest not.

19. Now this he spoke, signifying by what death he shall glorify the God, and this having said, he says unto him, follow me,

20. the Peter having been turned, he sees the disciple, whom the Jesus was loving, following, who also leaned at the supper, on his breast, and said, Lord, who is it that betrayeth thee.

21. Then the Peter beholding this, says to the human form of Jesus, Lord. And this man, what shall he do,

1164. *Stop.* Literally, *Without any restraint*; whereas &c., *As thine own will directed*; hence the *Major Stop*. See Rule 184.

1165. *Shall gird thee.* Literally, *Shall do the actual thing specified*; whereas &c., *Shall restrain thee*; hence &c., 321.

1166. *Beholding this.* Literally, *What is stated in that which*

22. the Jesus says unto him, if I will him to tarry.

Till I come, what, *is that* to thee, thou, follow me.

23. Then this the saying went abroad among the brethren, that that disciple dies not. But the Jesus said not unto him, that he dies not, but if I will him to tarry. Till I come, what, *is that* to thee,

24. this the disciple is, that both testifieth concerning these things, and that wrote these things, and we have known, that true his testimony is.

25. And there exists also many other things which the Jesus did, which if it should be written in one *history*, not then I suppose the world itself to be going to contain books that are *in that case* written.

immediately precedes these words; whereas &c., Has relation to what is stated at the commencement of the 20th verse; hence &c., 321.

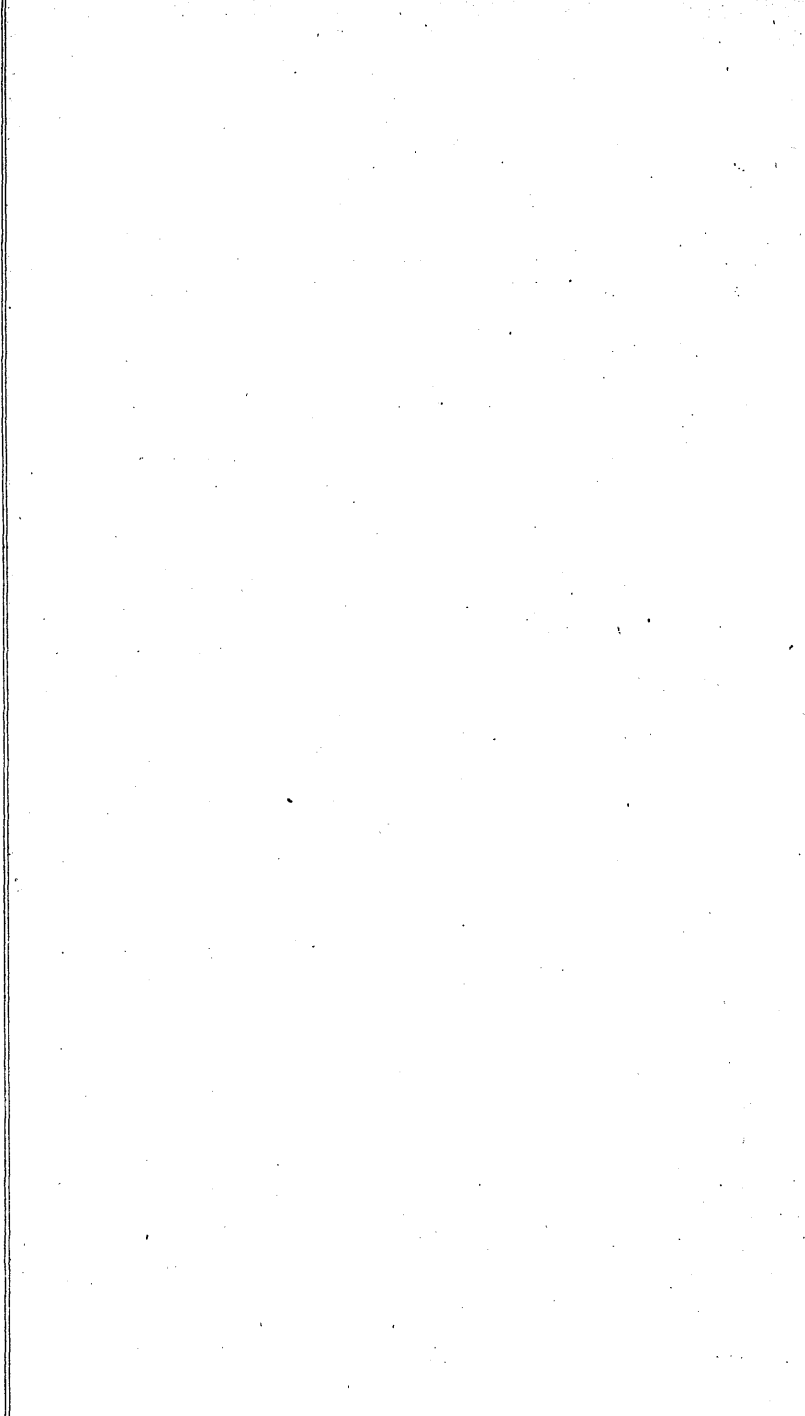
1167. *If I will him to tarry*. The Literal Sense is, *If I will*; whereas &c. I conceive, *If him is willed*; hence &c., 321.

1168. *Stop*. Literally, *Come, in any manner, even in an invisible presence*; whereas &c., *Come in the manner in which you are apprised that I shall come*; hence the *Major Stop*. See Rule 184.

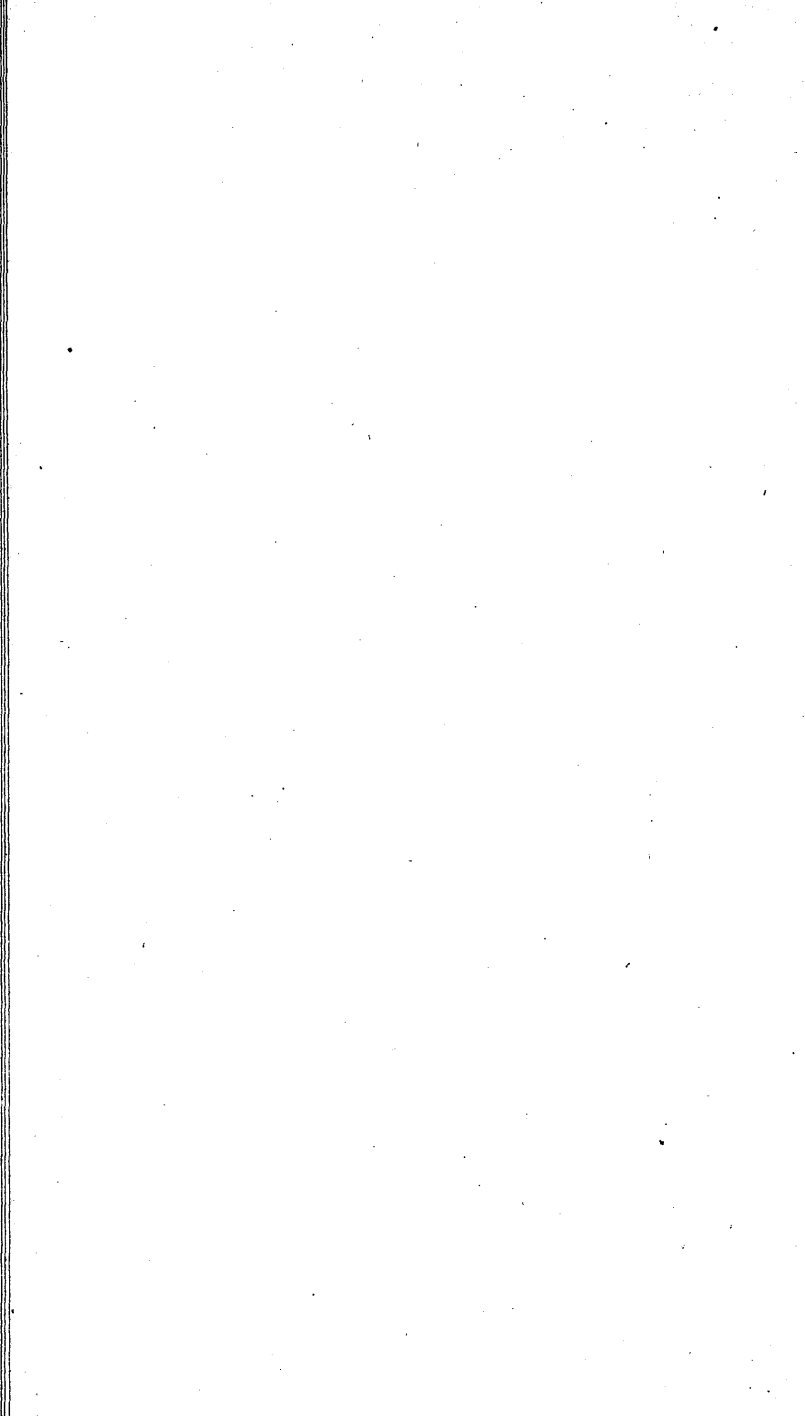
1168,1. *Follow me*. Literally, *Me personally*; whereas &c., *Obey that which I require*; hence &c., 321.

1169. *Then this saying went abroad*. Literally, *The saying that had been previously mentioned*; whereas the reference is to that which is about to be stated; hence &c., 321.

1170. *That true his testimony is*. Literally, *He speaks only that that is true*; whereas &c., *That which he has testified concerning Jesus is true*; hence &c., 321.



THE
VATICAN ENGLISH VERSION.



THE
VATICAN ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO ST. JOHN.

CHAPTER I.

1. In commencing *this dispensation* the command was existing, yet the command was with the God, as the command had relation to a God.

2. The same *God* was in commencing *this dispensation* with the God.

3. All things he made by him ; and without him he made not any thing that he has made.

4. By him there was life existing *in this world*, even the life that is a light of the men obtaining it.

5. But the light shineth in darkness ; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8. He was not that Light, but *was sent* to bear witness of that Light.

9. *That* the true Light, which lighteth every man that cometh into the world was existing.

10. It was existing in the world; and the world existed by means of it, but the world knew him not *that is the light*.

11. He came concerning the things that are its own, yet those that are its own received him not.

12. Notwithstanding as many as received him, to them gave he power to become children of God with them that believe on his name:

13. Which were made *children* not of blood, nor of the will of the flesh, but of a God.

14. Although the command was made flesh, and dwelt among us, and we beheld his glory, glory as of an only begotten of a Father full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is become before me: because he was my principal:

16. *And* because out of his fulness have all we received, even grace upon grace:

17. *And* because the law was given by Moses, *but* the grace and the truth that is by Jesus Christ is a God's *gift*.

18. No man hath discovered *them* at any time; an

only begotten God which is in the bosom of the Father, that *God* hath declared *them*.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou a prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I *am* a voice of one crying in the wilderness, Make straight the way of Jehovah, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither a prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not *is coming to you* after me;

27. Whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethany beyond Jordan, where John was living.

29. The next day baptizing he seeth Jesus coming

unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is become before me: because he was my principal.

31. Yet I knew him not: although in order that he should be made manifest to Israel through this am I come, I baptizing with water.

32. And John attested, affirming solemnly, the Spirit's descending from heaven like a dove, and its abode upon him.

33. Also I had not known him, unless that Being that sent me to baptize with water had said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with a spirit holy.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after John had remained, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following he would go forth into Galilee, but findeth Philip, and Jesus saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, also the prophets, did write, Jesus a son of the Joseph that is of Nazareth.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile !

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered, Rabbi, thou art the Son of God; thou art a King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven having been opened, even the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what is it to me or to thee? mine hour no longer comes.

5. His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was : (but the servants which drew the water knew ;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth the good wine ; and when men have well drunk, then that which is worse : *but* thou hast kept the good wine until now.

11. This a beginning of his miracles did Jesus in Cana of Galilee ; so he made manifest his glory ; and so his disciples believed on him.

12. After this he went down to Capernaum, he, and his mother, and the brethren, and his disciples : and they continued there not many days.

13. As the Jews' passover was at hand, so Jesus went up to Jerusalem,

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting :

15. And when he had made a scourge of small cords, he drove them all out of the temple, both the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ;

16. And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

17. His disciples remembered that it was written, The zeal for thine house will eat me up.

18. But the Jews answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things ?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ?

21. But he spake of the temple of his body.

22. When therefore he was raised from the dead, his disciples remembered that he had said this ; and they believed the scripture, and the word which Jesus had said.

23. Now when he was in Jerusalem at the passover feast, many believed in his name, when they saw the miracles which he did.

24. For Jesus was not trusting unto them that he knew all *men*,

25. Even because he did not esteem it necessary that any should testify respecting him as a man, because he knew what was in him as a man.

CHAPTER III.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? he cannot enter a second time into his mother's womb to be born.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born by water and spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh ; and that which is born of the spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen ; yet ye receive not our witness.

12. If I have told you earthly *effects*, and ye believe not, how shall ye believe, if I tell you of heavenly *effects*?

13. As no man hath ascended up to heaven, but he the Son of man that came down from heaven.

14. Yet as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should have eternal life.

16. For God so loved the world, that he gave the only begotten Son, that whosoever believeth in him should not perish, but have eternal life.

17. For God sent not the Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned: *but* he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that the light *for belief* has come unto the world, but men loved the darkness *they were in* rather than the light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, that his deeds should not be reprov'd.

21. But he that doeth truth cometh to the light,

that his deeds may be made manifest, that they are wrought in God.

22. After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23. And John also was baptizing in Ænon near to Salim; for there was much water there, and they were coming and being baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between *some* of John's disciples and a Jew about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27. John answered and said, A man can perhaps receive nothing, except it exists its having been given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth or heareth of him with joy, rejoiceth because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I *must* decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32. What he hath seen and heard, that he testifieth ; yet no man receiveth his testimony.

33. He that hath received his testimony hath set his seal that God is true.

34. For he whom God hath sent speaketh the words of God : for God giveth not by measure.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life : but he that believeth not the Son shall not see life ; for the wrath of God abideth on him.

CHAPTER IV.

1. Now when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. (Though Jesus himself was not baptizing, but his disciples,)

3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. And Jacob's well was there. Now Jesus being wearied with *his* journey, sat on this account on the well : it was about the sixth hour.

7. There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou probably wouldest have asked of him, and he probably would have given thee living water.

11. She saith unto him, Sir, thou hast not even a pitcher, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. He saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I

have no husband. Jesus said unto her, Thou hast well said, I have no husband :

18. For thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain ; but ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor at Jerusalem, worship the Father.

22. Ye worship ye know not what : we know what we worship : for the salvation of the Jews does exist.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such qualities for those that worship him.

24. God *is* a Spirit : and they that worship him must worship *him* in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am *he*.

27. And upon this came his disciples, and mar-

velled that he was talking with a woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

28. The woman then left her waterpot, and went into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did : whether this is the Christ ?

30. *Then* they went out of the city, and came unto him.

31. In the mean while the disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him *ought* to eat ?

34. Jesus saith unto them, Mine meat becomes *alone*, in order that I shall do the will of him that sent me, and finish his work.

35. Not *finish* say ye, For there are yet four months, and *then* cometh harvest ? behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest.

36. He that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed

no labour : others have laboured, and ye are entered into their labours.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days.

41. And many more believed because of his own word ;

42. And said unto the woman, Now we believe, not because of thy saying : for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43. Now after the two days he departed thence into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. And when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast : for they also went unto the feast.

46. Then he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought

him that he would come down, and heal his son : for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, Thy boy liveth.

52. Then enquired he the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This *is* again a second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

1. After this there was a feast of the Jews ; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem for the sheep a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a multitude of impotent folk, of blind, halt, withered.

4 and 5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had now a long time *to live*, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was a sabbath.

10. The Jews therefore said unto him that was cured, It is a sabbath day: it is not lawful for thee to carry *thy* bed.

11. He answered them, But He that made me whole, the same said unto me, Take up thy bed, and walk.

12. *Then* asked they him, What man is that which said unto thee, Take up *thy* bed, and walk?

13. But he that was healed wist not who it was: for Jesus had escaped *observation* by a multitude being in *that* place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, because he had done these things on a sabbath day

17. But Jesus answered them, My Father worketh hitherto, yet do I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making God like himself.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, not even a thing he would see the Father *personally* doing : for what things soever that *Being* would effect, these things indeed doth the Son in such manner effect.

20. For the Father loveth the Son, and sheweth by him all things that himself doeth : and he will shew by him greater works than these *that he hath shewn*, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.

22. For not even the Father condemneth any one *that he quickens*, since he hath given every *power of judgment* unto the Son :

23. That all *men* should honour the Son's *judgment*, even as they honour the Father's. He that

honoureth not the Son's honoureth not the Father's which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from the death *incurred by Adam* unto the life *that is everlasting*.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself *to dispense*; so hath he given to the Son to have life in himself *to dispense*;

27. Also hath he given him authority to execute judgment; because he is a Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto a resurrection of life; and they that have pursued evil, unto a resurrection of condemnation.

30. I can of mine own self do nothing: as I hear, I judge: so my judgment is just; that I seek not mine own will, but the will of him which hath sent me.

31. If I bear witness for myself, my witness is not true.

32. There is another that beareth witness for me ; and I know that the witness which he witnesseth for me is true.

33. Ye sent unto John, and he bare witness unto the truth *of what I now state.*

34. But I rest not on the testimony of man : but these things I say, that ye might be saved.

35. He was a light that is burned and yet shines : and ye were willing for a season to rejoice in his light.

36. But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness for me, that the Father hath sent me.

37. Though the Father himself, which hath sent me, hath borne witness for me. Ye have neither heard his voice at any time, nor regarded that which is seen of him.

38. And ye have not his word abiding in you : for whom he hath sent, him in so being, ye believe not.

39. Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify for me.

40. Yet ye do not desire to come to me, that ye might have life.

41. I receive not honour from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive glory one of another, and seek not the glory that *cometh* from the only?

45. Do not think that I will accuse you to the Father: there is *one* that accuseth you to the Father, *even* Moses, in whom ye trust.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

1. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2. And a great multitude followed him, because they saw the miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6. Now this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that he did, said, This is of a truth that prophet that should come into the world.

15. And when Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16. And when even was come, his disciples went down unto the sea,

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose by reason of a great wind that blew.

19. And when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20. But he saith unto them, I have life; be not afraid.

21. Then they willingly received him into the ship: and immediately the ship was at the land whither they were going the next day.

22. When the people which stood on the other side of the sea saw that there was none other boat there save one, and that Jesus went not with his disciples into the boat, but *that* his disciples went away alone;

23. Yet there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:

24. So when the people saw that Jesus was not there, neither his disciples, they took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other

side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the works of God *that endure unto eternal life?*

29. Jesus answered and said unto them, This *work* is the work of God, that ye should believe on him whom he hath sent.

30. They said therefore unto him, Then why doest thou a sign, that we may see, and believe thee? Why dost thou work.

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not the bread of heaven; but my Father giveth you the true bread of heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That even ye have seen me, and believe not.

37. Everything that the Father appointeth me shall happen to me; yet him that cometh to me I should in no case cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this *acceptance of every one that cometh to me* is the will of him which hath sent me, that everything which he hath appointed me I should not have departed from, but should raise it up at the last day.

40. And this *acceptance* is my Father's will, that every one which seeth the Son, and believeth on him, may have everlasting life: as I will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43. Jesus answered and said unto them, Murmur not among yourselves.

44. No man can come to me *as the Messiah*, except the Father which hath sent me persuade him *of it by miraculous demonstration*, although I shall raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man that hath heard, and hath learned of the Father, cometh unto me.

46. Not that any man hath seen the Father *on this account*, save he which is of God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth hath everlasting life.

48. I am the bread of that life.

49. Your fathers did eat the manna in the wilderness, yet they died.

50. This is the bread which cometh down from heaven, that every man may eat thereof, and not die.

51. I am the bread which maintains life which cometh down from heaven: if any man eat of this bread, he shall live for ever: yet the bread that I will give is my flesh for the *possession of life in the world*.

52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat *and not his entire self*?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh *alone* of the

Son of man, and drink his blood, ye have not life in yourselves.

54. Whoso eateth my flesh, and drinketh my blood, hath an eternal life; as I will raise him up at the last day *that he lives on earth*.

55. So my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live by means of the Father: so he that eateth me, even he shall live by means of me.

58. This is the bread which cometh down from heaven: not as your fathers did eat, and are dead: he that eateth this bread shall live for ever.

59. These things said he in a synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that continues life *that I refer to*; the flesh profiteth nothing: the words that I have spoken unto you, spirit exists, and life continues.

64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. Then he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that *time* many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, It cannot be, even ye desire to go away?

68. Simon Peter answered him, Lord, to whom shall we go? thou hast words of eternal life.

69. And we believe and are sure that thou art the Holy One of God.

70. Jesus answered them, I have not chosen you *twelve to eternal life*, as of you one is a devil?

71. He spake of Judas *the son* of Simon Iscariot: for he was about to betray him, being one of the twelve.

CHAPTER VII.

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For *there is* no man *that* doeth any thing in secret, and seeketh for it to be known openly. If thou do these things, shew thyself to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come: but your time is alway ready.

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9. When he had said these things unto them, he abode *still* in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people concerning him: some indeed said, He is a good man: others said, Nay; but he deceiveth the people.

13. Howbeit no man spake openly of him on account of the fear of the Jews.

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man desires to do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18. He that speaketh of himself seeketh his own glory: and he that seeketh his glory that sent him, the same is true, and no falsehood exists by him.

19. Did not Moses give you the law, and *yet* none of you keepeth the law? *Or* how go ye about to kill me?

20. The people answered, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done one work, and ye all marvel on account of it.

22. Moses gave unto you circumcision; not that it exists by Moses, but by the fathers; and ye on a sabbath day circumcise a man.

23. If a man on a sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on a sabbath day?

24. Judge not according to appearance, but deliver righteous judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say

nothing unto him : Not when the rulers knew indeed that this man claims to be the very Christ ?

27. Howbeit we know this man whence he is : but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and that I am not come for myself : for he that sent me, whom ye know not, exists a true *Being*.

29. I know him : for I exist by him, and he hath sent me.

30. Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done ?

32. The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus, Yet a little while am I with you, and *then* I go unto him that sent me.

34. Ye shall seek me, and shall not find *me* : even where I am, *thither* ye are not able to come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him ? will he go unto the dispersed among the Gentiles, and teach the Gentiles ?

36. What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: even where I am, *thither* ye are not able to come?

37. In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (Now this spake he of the Spirit, which they that believe on him should receive: for a holy spirit was not yet *given*; because that Jesus was not yet glorified.)

40. The people therefore, when they heard these sayings, said, Of a truth this is a Prophet.

41. Others said, This is the Christ. But the *Jews* said, But Christ comes not out of Galilee.

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake thus.

47. Then answered the Pharisees, Are ye also deceived?

48. Not any of the rulers or of the Pharisees have believed on him?

49. But this people who knoweth not the law are cursed.

50. Nicodemus saith unto them, (he that came to Jesus before, being one of them,)

51. Our law doth not judge *any* man, before it first hear him, and know what he doeth.

52. They answered and said unto him, Art thou also in favor of Galilee? Search, and look: for out of Galilee ariseth no prophet.

CHAPTER VIII.

12. Then spake Jesus again unto them *at the feast*, saying, I am the light of the world: he that followeth me should not walk in the darkness *respecting death*, since he shall have the light concerning the life *that is eternal*.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye condemn on account of *a man's nation in the flesh*; I *on account of a man's nation* condemn no man.

16. And yet if I do condemn, my judgment is true: for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye probably had known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, but ye shall die for your sin *in rejecting me*: whither I go, ye are not able to come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye are not able to come.

23. Then he said unto them, *At that time* ye exist of the *kingdom* beneath; I exist of the *kingdom* above: ye exist of this world; I exist not of this world.

24. Therefore I said unto you, that ye shall die for your sins: for if ye believe not that I exist, ye shall die for your sins.

25. Then said they unto him, Who art thou?

And Jesus saith unto them in the first place, *Even the same* that I now say unto you.

26. I have many things to say and to judge of you : for he that sent me is true ; and I speak to the world those things which I have heard of him.

27. They understood not that he spake to them of the Father.

28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I exist, and *that* I do nothing of myself ; but as my Father hath taught me, I speak these things.

29. And that he that sent me is with me : he hath not left me alone ; for I do always those things that please him.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in this truly my word, *then* are ye my disciples ;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth the sin *for which he is responsible* is a servant of that sin.

35. And the servant abideth not in the house for ever : *but* the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with the Father : and ye do that which ye have heard from the father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not made *children* by natural birth ; we have one Father, *even* God.

42. Jesus said unto them, If God were your Father, ye probably would love me : for by God I proceeded forth and came ; so then I came not of myself, but he sent me.

43. Why do ye not understand my speech ? *even* because ye are not able to hear my word.

44. Ye are of *your* father the devil, and the lusts of your father ye desire to do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh

a lie, he speaketh of his own : for he is a liar, even the father of it.

45. And so because *in this declaration* I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin *therein*? And if *in it* I tell you the truth, why do ye not believe me?

47. He that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me.

50. And I seek not mine own glory : there is one that seeketh and judgeth *glory to me*.

51. Verily, verily, I say unto you, if a man keep my saying *at any time*, he should never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying *at any time*, he should never see death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead : whom makest thou thyself?

54. Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me ; of whom ye say, that he is your God :

55. Yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying.

56. Your father Abraham rejoiced *in that saying*, in order that he should have seen my day : and he saw *it*, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born I exist.

59. Then took they up stones to cast at him : but Jesus was hid, and went out of the temple.

CHAPTER IX.

1. And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind ?

3. Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4. We should work the works of him that sent me, while it is day : the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the

ground, and made clay of the spittle, and he anointed afterward the eyes with the clay,

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way, seeing.

8. The neighbours therefore, and they which before had seen him, for he was a beggar, said, Is not this he that sat and begged?

9. Some said, This is he: others said nay, but he is like him: he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was a sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees even asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not a man of God, because he keepeth not the sabbath day. But others said, How can a man

that is a sinner do such miracles? And there was a division among them.

17. Then they say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? And he said, He is a prophet.

18. For the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. And his parents answered them and said, We know that this is our son, and that he was born blind :

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, *so far as* that if any man did confess that he was a Christ, he would be put out of the synagogue.

23. Therefore said his parents, He is of age; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. Then he answered and said, Whether he be a

sinner *or no*, I know not: one thing I know, that whereas I was blind, now I see.

26. Then said they to him, What did he to thee? how opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? Is it not indeed ye will also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake by Moses: *as for* this *fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31. We know that God heareth not sinners: and that if any man be a worshipper and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and when he had found him, he said, Thou dost believe on the Son of man?

36. And he said, Who is he, Lord, that I may continue to believe on him?

37. Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. Then Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40. And they which were with him heard through the Pharisees these words, and said unto him, Are not then we blind also?

41. Jesus said unto them, If ye were blind, ye probably would have no sin: but now that ye say, We see; your sin remaineth.

CHAPTER X.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is a shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will

flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7. Then said Jesus again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be kept safe, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth and scattereth them.

13. For he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. Just as the Father knoweth me, and I know the Father: even I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, *and* one shepherd.

17. On account of this doth my Father love me: for I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down *for a time* of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19. There was a division again among the Jews for these sayings.

20. And many of them said, He hath a devil, or is mad; why hear ye him?

21. Others said, These are not the words of him that hath a devil. A devil cannot open the eyes of the blind?

22. It was at Jerusalem the feast of the dedication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou destroy our comfort? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not; for ye are not of my sheep,

27. My sheep hear my voice, and I know them, and they follow me :

28. And I give unto them eternal life ; so they should never perish everlastingly, as not any *man* shall pluck them out of my hand.

29. My Father, which gave me greater *work* than all *men's*, exists ; and no *man* is able to pluck out of the Father's hand.

30. I and the Father are one *in work*.

31. The Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from the Father ; for which of those works do ye stone me ?

33. The Jews answered him, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself a God.

34. Jesus answered them, It is not, it having been written in your law, I said, Ye are gods ?

35. If it called them gods, unto whom the word of God came, and the scripture cannot be broken ;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest ; because I said, I am a Son of God ?

37. If I do not the works of my Father, believe me not.

38. But if I do, though perhaps ye might not believe me, believe the works : that ye may know,

and acknowledge, that the Father *is* in me, and I in him.

39. They sought again to take him: but he escaped out of their hand,

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

CHAPTER XI.

1. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. Yet when he had heard that he was sick, he abode two days still in the same place where he was.

7. Immediately after that saith he to *his* disciples, Let us go into Judæa again.

8. The disciples say unto him, Master, the Jews of late sought to stone thee ; and goest thou thither again ?

9. Jesus answered, Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because he has no light.

11. These things said he : and after that he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him.

12. Then said the disciples to him, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

14. Therefore then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe ; however, we should go unto him.

16. Then said Thomas, which is called Didymus, unto the fellow disciples, We should also go, that we may die with him.

17. Then when Jesus came, he found that he had *lain* in the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, met him: but Mary sat *still* in the house.

21. Then said Martha unto Jesus, if thou hadst been here, my brother probably had not died.

22. I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he should die, shall live again:

26. And whosoever liveth and believeth in me should never die everlastingly. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. And ^{as} soon as she heard *that*, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was still in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, thinking that she went unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell on him at his feet, saying unto him, Lord, if thou hadst been here, my brother probably had not died.

33. Then when Jesus saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. But some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Then Jesus again groaning in himself cometh to the grave. Now it was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for it is the fourth day.

40. Jesus saith unto her, No so, I said unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. Though I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the

high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for you, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel for to put him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto the country near to the wilderness, into a city called Ephraim, and there continued with the disciples.

55. Now the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57. Now the chief priests and the Pharisees had given commandments, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was, whom Jesus *was empowered* to raise from the dead.

2. And there they made him a supper; and Martha served: and Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of unadulterated spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. Now this he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Release her *from this accusation*: in order that against the day of my burying she should have kept this.

8. For the poor always ye have with you; but me ye have not always.

9. Now much people of the Jews knew that he was there: but they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. And even the chief priests consulted that they might even put Lazarus to death ;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. On the next day *after the consultation* much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Having been Blessed *is* the King of Israel that cometh in the name of Jehovah.

14. And Jesus, when he had found a young ass, sat thereon ; as it is written,

15. Fear not, daughter of Sion : behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17. And the people that was with him when Lazarus was called out of the grave, and was raised from the dead, bare record.

18. Through this the people also met him, for they heard this way that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye, how ye prevail nothing ? behold, the world is gone after him.

20. And there were certain Greeks among them that came up to worship at the feast :

21. And the same came to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew : and Andrew and Philip cometh and telleth Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

25. He that loveth his life doth lose it ; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man would serve me, let him follow me ; and where I am, there shall also my servant be : if any man would serve me, him will the Father honour.

27. Now hath my soul been troubled ; and what I would say *is* ? Father, save me from this hour : but for this cause, *that* I came for this hour.

28. Father, glorify my name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29. The people that stood by, and heard *it*, said that it thundered : others said, An angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is there a condemnation of this world : now shall the prince of this world be cast out.

32. Though I perhaps should be lifted up from the earth, I will draw all *classes of men* unto myself.

33. And this he said, signifying what death he should die.

34. Then the people answered him, We have heard out of the law that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in that darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be children of light. These things spake Jesus, yet having departed, he was hid from them.

37. (As after he had done so many miracles before them, they believed not on him.)

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to which *of these unbelievers* hath the arm of Jehovah been revealed ?

39. By means of this *ignorance*, they were not able to believe *in the light* ; so that Esaias said likewise,

40. He *by means of this ignorance* hath blinded their eyes, and hardened their heart; that they should not see *the light* with *their* eyes, nor understand *it* with *their* heart, nor be converted *to it*, nor that I shall heal them.

41. These things said Esaias, when he was acquainted with his glory, and spake of him.

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43. For they loved the praise of the men *of the synagogue* more than the praise of God.

44. Then Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that *truly* seeth me *truly* seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in the darkness *of uncertainty as to his future state*.

47. Yet if any of mine hear my words, and keep *them* not, I condemn him not: for I came not to condemn the world, but to save the world.

48. He that rejecteth me, or that receiveth not my words, hath that that condemneth him: the word that I have spoken, the same shall condemn him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should have said, and what I shall speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And when he knew after supper being ended of the devil's having now entered into the heart, that Judas of Simon Iscariot may betray him;

3. Because the Father had given to him all things that his hands *were to perform*; even because he was come from God, and went to God;

4. He riseth from the supper, and laid aside his garments; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and he saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit : and ye are clean, but not all.

11. For he knew who should betray him ; therefore said he, Ye are not all clean.

12. Then after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13. Ye call me Master and Lord : and ye say well ; for *so* I am.

14. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15. For I have given you an example, in order that ye should do as I have done to you.

16. Verily, verily, I say unto you, A servant is not greater than his lord ; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

18. I speak not of you all : I know some I have chosen : even in order that the scripture should be fulfilled, He that eateth my bread hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I exist.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. The disciples looked one on another, doubting of whom he spake.

23. There was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, and says to him, ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Then Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he took and gave *it* to Judas of Simon Iscariot.

27. And after the sop, then Satan entered into him. And Jesus said unto him, That thou doest, do quickly.

28. No man at the table knew for what intent he spake this.

29. Indeed some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy

those things that we have need of against the feast ; or, that something we have to give to the poor.

30. He then having received the sop went immediately out : and it was night.

31. And when he was gone out, Jesus said, Now is the Son of man made glorious, and God is made glorious in him.

32. So God will glorify him in it ; yea, straightway will he glorify him.

33. Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go, ye cannot come ; so now I say to you.

34. A fresh command I give unto you, That ye love one another, as I have loved you ; also that ye love one another on this account.

35. All *men* shall know that ye are my disciples, if ye have love one to another.

36. Simon Peter said unto him, Lord, whither goest thou ? Jesus answered, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now ? I will lay my down my life for thee.

38. Jesus answered, Wilt thou lay down thy life for me ? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1. Let not your heart be troubled: ye believe in God and in me.

2. Ye believe in my Father's house there are many mansions: and if possibly I told you not. That I go to prepare a place for you.

3. Yet if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4. So whither I go ye have knowledge of the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how can we have knowledge of the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by means of me.

7. If ye had known me, then probably ye should have knowledge of my Father: from henceforth ye have known him, and have beheld *what is to be seen of him*.

8. Philip saith unto him, Lord, make known to us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and thou hast not known me, Philip? he that beholdeth me hath beheld the Father; and how sayest thou *then*, Make known to us the Father?

10. Believest thou not that I exist in the Father,

and the Father in me? the words that I speak unto you I speak not of myself: but the Father dwelling in me, he doeth his works.

11. Believe me that I *exist* in the Father, and the Father in me: and if not, believe on account of his works.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and more *works* than these shall he do; for I go unto the Father.

13. And probably whatsoever shall be asked in my name, that I will do, that the Father may be glorified in the Son,

14. When what ye shall ask for me in my name, I shall do.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that the spirit of the truth *concerning me* may abide with you for ever;

17. Which *spirit* the world cannot receive, because it seeth it not, neither knoweth ye have knowledge of it; that it dwelleth with you, and exists by you,

18. I will not leave you desolate: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: as I have life, so shall ye have life.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, hast thou not done this unto the world ?

23. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make an abode with him.

24. He that loveth me not keepeth not my sayings : though the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being yet present with you.

26. For the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, a peace that is mine I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye probably would rejoice, for I go unto the Father : and the Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. Many things I will not now tell you: for the prince of the world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1. I am the true vine, and my father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. Unless a man abide in me, he is cast forth as a branch that is withered; and men gather them, and cast *them* into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit, and should have been my disciples.

9. As the Father hath loved me, so have I loved you : continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love ; even as I have kept the Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might exist in you, and *that* your joy might be full.

12. I make this to be my commandment, In order that ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, so *that* your fruit should remain : that whatsoever ye shall ask of the Father in my name, I should give you.

17. These things I command you, in order that ye love one another.

18. If the world hate you, ye know that it hated me before *it hated* you.

19. If ye were of the world, the world probably was loving his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep your's also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father.

25. Yea *my Father*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of the truth, which proceedeth from the Father, he shall bear witness for me :

27. And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

1. These things have I spoken unto you, that ye should not be offended.

2. Yea, the time cometh, they shall put you out of the synagogues : in order that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5. But now I go to him that sent me ; and none of you asketh me, Whither goest thou ?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send it unto you.

8. And when it is come, it will reprove the world on account of sin, and on account of justification, and on account of condemnation :

9. On account of sin, because they believe not on me ;

10. And on account of justification, because I go to the Father, and not even then they behold me ;

11. On account of condemnation, because the prince of this world has been condemned.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when it, the Spirit of the truth *concerning me*, is come, it will guide you into all truth: for it shall not speak by its own *powers*; but whatsoever it shall hear, *that* shall it speak: yet the things that do come it will shew to you.

14. It shall glorify me: for it shall receive and shall shew unto you concerning me.

15. All things that the Father hath *in my Dispensation* are mine *to dispense*: therefore said I, that it shall receive of mine, and shall shew unto you.

16. A little while, and not even ye shall see me: and again, a little while, and ye shall see me.

17. Then said his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: even, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell.

19. Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall

weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye also now indeed have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. Yet in that day ye shall ask me nothing. Verily, verily, I say unto you, Probably what ye shall ask the Father, he will give *it* you.

24. Hitherto have ye asked nothing in my name: ask in my name, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall declare unto you with plainness concerning the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came forth on the part of God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe ?

32. Behold, an hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

CHAPTER XVII.

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

2. As thou hast given him power over all flesh, that he should give eternal life to every one which thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth : having finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine

own self, *which is* the glory which I had at the *appointment* of the world to be made by thee.

6. I have manifested thy name unto the men of the world which thou hast given me: thine they were, but thou hast given me them; and they have kept thy word.

7. Now they have known that all things whatsoever thou hast given me exist by thee.

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that by thee I came, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And I exist no longer in the world, though these are in the world, for I come to thee. Holy Father, keep in thy name those whom thou hast given me, that they may exist one thing, as we *do*.

12. While I was with them, I kept them in thy name that thou gavest me; and I have kept, and none of them is lost, but the son of the destruction *required*, in order that the scripture might be fulfilled.

13. But now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word ; and the world doth hate them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them in truth : thy word exists the truth.

18. As thou sent me unto the world, even so I send them unto the world.

19. And for their sakes I sanctify myself, that they having been sanctified in truth should be.

20. But I pray not for these alone, but for them also which shall believe on me through their word ;

21. That they all may exist one thing ; as thou, Father, *art* in me, and I in thee, that they also may exist one thing in us : that the world may believe that thou hast sent me.

22. So the glory which thou hast given to me I have given them ; that they may exist one thing, even as we one thing *exist* :

23. I in them, and thou in me, that they having been made perfect in one thing should exist ; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I desire what thou hast given me, in

order that those should exist with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

25. O righteous Father, verily the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

26. For I have declared unto them thy name, and will declare *it* : that the love which loved me may exist in them, and I in them.

CHAPTER XVIII.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, unto which he and his disciples came.

2. And Judas also, which betrayed him, knew the place : for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received the band of soldiers of the chief priests, and of the Pharisees servants, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus the Nazarite. He saith unto them, I am Jesus. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus the Nazarite.

8. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, should I not drink it?

12. Then the band and the captain and servants of the Jews took Jesus, and bound him,

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15. And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then

went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18. And the servants and soldiers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in a synagogue, or in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22. And when he had thus spoken, one which stood by the soldiers struck Jesus with a rod, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high priest.

25. And Simon Peter stood and warmed himself.

Then they said unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied again: and immediately the cock crew.

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, in order that they should not be defiled, but might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not doing evil, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, much less *than so to affirm* Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what has thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Then Pilate said unto him, Art thou not a king then. Jesus answered, Thou sayest, for I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. Then cried they again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1. Then Pilate therefore took Jesus, and scourged *him*.

2. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3. And they came to him and said, Hail, King of the Jews! and they smote him with their hands.

4. And Pilate went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe: so he saith unto them, Behold a man!

6. But when the chief priests and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself a Son of God.

8. Then when Pilate heard that saying, he was the more afraid;

9. So he went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?

11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee anew: therefore he that delivered me unto thee hath the greater sin.

12. On this account Pilate sought to release him:

but the Jews cried out, saying, Probably shouldst thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king speaketh against Cæsar.

13. Then when Pilate heard that saying, he brought Jesus forth, and sat down in a judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was a preparation of the passover, about the sixth hour : and he saith unto the Jews, Behold your King !

15. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Cæsar.

16. So then delivered he him unto them to be crucified. And they took Jesus.

17. And bearing for him the cross, he came unto a place called *the place* of a skull, which is called in the Hebrew Golgotha :

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put *it* on the cross. And the writing was, Jesus the Nazarite that is King of the Jews.

20. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* Latin, *and* Greek.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. Then the soldiers, when they had crucified Jesus, took his raiment, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, They parted my raiment among them, and for my vesture they did cast lots. And these things the very soldiers did.

25. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary the Magdalene.

26. Then when Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29. There was a vessel full of vinegar: and they

filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30. Then when Jesus had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

31. The Jews then, because it was a preparation *day*, that the bodies should not remain upon the cross on the sabbath, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33. But when they came to Jesus, and saw that now he was dying, they brake not his legs :

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35. And he that saw *it* bare record, and his record of it is true : and he hath knowledge that he saith true, that ye might believe.

36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37. And again another scripture saith, They shall look on him whom they pierced.

38. And after these things Joseph of Arimathæa, being a disciple of Jesus, besought Pilate, (but

secretly on account of the fear of the Jews,) that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

1. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3. Then Peter went forth, and that other disciple, and came to the sepulchre.

4. And they ran both together: but the other

disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, *and looking in*, saw the linen clothes lying ; yet went he not in.

6. Then also cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. And then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Therefore the disciples returned again unto the dead *to seek him*.

11. Now Mary stood without at the sepulchre weeping : and as she wept, she stooped down, *and looked* into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou ? And she saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself

back, and saw Jesus standing, but knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him in Hebrew, Rabboni; which is to say, Master.

17. Jesus saith unto her, Detain me not; for I have not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18. Mary Magdalene came announcing to the disciples, Verily I have seen the Lord; and *that* he had spoken these things unto her *which I have recorded*.

19. Then the same day at evening, being the first *day* of the week, and of the doors being shut where the disciples were assembled on account of the fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace *be* unto

you : as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on *them*, and saith unto them, Receive ye a holy spirit :

23. Whose sins ye remit, they probably are remitted unto them ; *and* whose *sins* ye retain, they probably have been retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them, *then* came Jesus after the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust *it* into my side : and be not faithless, but believing.

28. Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

30. And many other signs truly did Jesus in

the presence of the disciples, which are not written in this book :

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life in his name.

CHAPTER XXI.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias ; and on this wise shewed he *himself*.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship ; and that night they caught nothing.

4. Now when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat ? They answered him, No.

6. Then he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter

heard that it was the Lord, he girt *his* fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8. But the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals, and fish laid thereon; also bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Then Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus was shewn to the disciples, after he had been raised from the dead.

15. Then when they had dined, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon,

son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? So he said, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19. Now this spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21. Then Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but,

If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

FINIS.

THE COLLATION
OF THE
VATICAN ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO ST. JOHN,
WITH
THE AUTHORIZED ENGLISH VERSION.

In this Collation the Authorized Version is printed as the Text, and in the Largest Type ; such parts of which as according to the Vatican Manuscript are Spurious, or Erroneously Translated, are printed in Black Letter ; in the last case, the Correct Translation being placed in Smaller Ordinary Type immediately over the place ; in like manner are those portions Printed and Placed, which according to the Vatican Manuscript are Omissions in the Authorized Version. Not any of the Italic Printing is absolutely expressed in the Greek Original.

THE COLLATION
 OF THE
 VATICAN ENGLISH VERSION
 OF THE
 GOSPEL ACCORDING TO ST. JOHN,
 WITH
 THE AUTHORIZED ENGLISH VERSION.

CHAPTER I.

1. In ^{commencing this Dispensation} the ^{command was existing, yet} **beginning** ^{the} **was** ^{command} **the Word, and** ^{the} **Word** ^{command had relation to a} **was** with God, **and** the **Word** **was** God.

2. The same was in ^{God} **the beginning** ^{commencing this Dispensation} with God. ^{the}

3. All things ^{he} **were** made by him; and without ^{he made} him **was** not anything ^{he has} **made** that **was** made.

4. ^{By} **In** ^{there} him ^{existing in the world, even} **was** life; ^{that is a} **and** ^{the} the life ^{obtaining it.} **was** the light of men.

5. ^{But} **And** the light shineth in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name *was* John.

7. The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8. He was not that Light, but *was sent* to bear witness of that Light.

9. *That was* the true Light, which lighteth every man that cometh into the world. was existing.

10. ^{It} ~~He~~ ^{existing} was in the world; and the world ^{existed} ~~was~~ ^{means of it} made by ^{but} ~~him~~, and the world knew him not ^{that is the light.} ~~Λ~~. concerning the things that are its yet those that are its

11. He came ^Λ unto his own, and his own received him not.

12. ^{Notwithstanding} ~~But~~ as many as received him, to them gave he power to become ^{children} the sons of God ^{with} even to them that believe on his name :

13. Which were ^{made children} born, not of blood, nor of the will of the flesh, nor of the will of man, but of ^a ~~Λ~~ God.

14. ^{Although} ~~And~~ the ^{command} ~~Word~~ was made flesh, and dwelt among us, and we beheld his glory, the glory as of ^{an} the only begotten of ^a the Father full of grace and truth.

15. John bare witness of him, and cried, saying,

This was he of whom I spake, He that cometh after me is ^{become} **preferred** before me: ^{because} **for** he was ^{my principal} **before me**.

16. ^{because out} *And* of his fulness have all we received ^{even} **and** ^{upon} grace **for** grace :

17. ^{And because} **For** the law was given by Moses, ^{the} *but* grace ^{the} **and** truth ^{that is} **came** by Jesus Christ ^{is a God's gift.} **^**.

18. No man hath ^{discovered them} **seen God** at any time ; ^{an} *the* only begotten ^{God} **Son**, which is in the bosom of the ^{that God} Father, ^{them.} **he** hath declared **him**.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

20. And he confessed, and denied not ; but confessed, I am not the Christ.

21. And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou ^a *that* prophet ? And he answered, No.

22. Then said they unto him, Who art thou ? that we may give an answer to them that sent us. What sayest thou of thyself ?

23. He said, I ^a *am* **the** voice of one crying in the wilderness, Make straight the way of ^{Jehovah} **the Lord**, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither ^athat prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye ^{is coming to you after me;} know not ^Λ

27. ~~He~~ it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in ^{Bethany} Bethabara beyond Jordan, where John was ^{living.} baptizing.

29. The next day ^{baptizing, he} John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is ^{become} preferred before me: ^{because} for he was ^{my principal} before me.

31. ^{Yet} And I knew him not: ^{although in order} but that he should be made manifest to Israel ^{through this} therefore am I come, I baptizing with water.

32. And John ^{attested, affirming solemnly,} bare record, saying, I saw

the Spirit's descending from heaven like a dove, and it^s abode upon him.

33. ^{Also,} ^{had not known} ^{unless that Being} And I ~~knew~~ him ~~not~~, ^{had} but he that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with ^{a Spirit Holy.} the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

35. Again the next day after John ^{had remained} stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: **for** it was about the tenth hour.

40. One of the two which heard John speak,

and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, **the** Christ.

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following ^{he} **Jesus** would go forth into Galilee, ^{but} **and** findeth Philip, and ^{Jesus} **saith** unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, ^{also} **and** the prophets, did write, ^a Jesus **of Nazareth, the** son ^{the} ^{that is of Nazareth.} of **Joseph.**

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered **and saith unto him**, Rabbi, thou art the Son of God; thou art ^athe King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, ^{the having been opened, even} **Hereafter** ye shall see heaven **open**, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what ^{is it} **habe** ~~it~~ to ^{me or to} **do with** thee? mine hour ^{no longer comes.} **is not yet come.**

5. His mother saith unto the servants, Whatsoever he saith unto you, do *it*,

6. And there was set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins **apiere**.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew :) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth ^{the} good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11. This ^a beginning of ^{his} miracles did Jesus in Cana of Galilee; **and** ^{so he made} manifested ^{so} forth his glory; and his disciples believed on him.

12. After this he went down to Capernaum, he,

and his mother, and ^{the} **his** brethren, and his disciples :
and they continued there not many days.

13. ^{As} **And** the Jews' passover was at hand, ^{so} **and**
Jesus went up to Jerusalem,

14. And found in the temple those that sold
oxen and sheep and doves, and the changers of money
sitting :

15. And when he had made a scourge of small
cords, he drove them all out of the temple, ^{both} **and** the
sheep, and the oxen ; and poured out the changers'
money, and overthrew the tables ;

16. And said unto them that sold doves, Take
these things hence ; make not my Father's house an
house of merchandise.

17. **And** his disciples remembered that it was
written, The zeal ^{for} **of** thine house ^{will} **hath** eaten me
up.

18. ^{But the Jews} **Then** answered **the Jews** and said unto
him, What sign shewest thou unto us, seeing that
thou doest these things ?

19. Jesus answered and said unto them, Des-
troy this temple, and in three days I will raise it
up.

20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was ^{raised} **risen** from the dead, his disciples remembered that he had said this **unto them**; and they believed the scripture, and the word which Jesus had said.

23. Now when he was in Jerusalem at the pass-over **in the feast day**, many believed in his name, when they saw the miracles which he did.

24. ^{For} **But** ^{was} Jesus **did** ^{trusting} not **commit himself** ^{that} unto them, **because** he knew all *men*,

25. ^{Even because he did esteem it necessary} **And needed** not ^{respecting} **that** any should testify ^{him as a} **of** ^{because} man, **for** he knew what was ^{him as a} **in** **man**.

CHAPTER III.

1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily,

verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? **can** he ^{cannot} ^aenter **the** second time into his mother's womb **and** be born.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born ^{by} **of** water and **of the** spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; ^{yet} **and** ye receive not our witness.

12. If I have told you earthly ^{effects} things, and ye believe not, how shall ye believe, if I tell you of heavenly ^{effects} things?

13. ^{As} And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man ^{that came down from heaven} which is in heaven.

14. ^{Yet} And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish but have eternal life.

16. For God so loved the world, that he gave ^{the} his only begotten Son, that whosoever believeth in him should not perish, but have ^{eternal} everlasting life.

17. For God sent not ^{the} his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that ^{the} light ^{for belief has} ^{un} ^{but} ^{the} is come into the world, and men loved dark-

they were in ^{the} ~~ness~~ ^{rather} than light, because their deeds were evil.

20. For every one that doeth evil hateth the light, neither cometh to the light, ^{that} ~~lest~~ his deeds should ^{not} be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22. After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23. And John also was baptizing in *Ænon* near to Salim; ^{for} ~~because~~ there was much water there, and ^{were coming} ^{being} they ~~came~~ and ~~were~~ baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between *some* of John's disciples and ^a ~~the~~ Jews about purifying.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27. John answered and said, A man can ^{perhaps} ~~receive~~ nothing, except it ^{exists its having been} ~~be~~ given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29. He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth ^{or} **and** heareth ^{of} ^{with joy} him ^Λ, rejoiceth **greatly** because of the bridegroom's voice : this my joy therefore is fulfilled.

30. He must increase, but I *must* decrease.

31. He that cometh from above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all.

32. **And** what he hath seen and heard, that he testifieth ; ^{yet} **and** no man receiveth his testimony.

33. He that hath received his testimony hath set **to** his seal that God is true.

34. For he whom God hath sent speaketh the words of God : for God giveth not **the Spirit** by measure **unto him**.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son hath everlasting life : ^{but} **and** he that believeth not the Son shall not see life ; ^{for} **but** the wrath of God abideth on him.

CHAPTER IV.

1. ^{Now} **^** When **therefore** the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. (Though Jesus himself ^{was not} **^** ^{ing} baptized **not**, but his disciples,)

3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. ^{And} **Now** Jacob's well was there. ^{Now} **^** Jesus **there=**
^{on this account} fore being wearied with *his* journey, sat **thus** on the well: **and** it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou

knewest the gift of God, and who it is that saith to thee, Give me to drink; thou ^{probably} wouldst have asked of him, and he ^{probably} would have given thee living water.

11. ^{She} The woman saith unto him, Sir, thou hast ^{even a pitcher} nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his ^{sons} children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. ^{He} Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said ^{unto him}, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; ^{but} **and** ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor **yet** at Jerusalem, worship the Father.

22. Ye worship ye know not what: we know what ^{the} we worship: for ^{does exist} **salvation is** of the Jews **Λ**.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such ^{qualities for those that} **to** worship him.

24. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26. Jesus saith unto her, I that speak unto thee *am he*.

27. And upon this came his disciples, and marvelled that he ^{was} ^{ing} talked with ^a the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28. The woman then left her waterpot, and went **her way** into the city, and saith to the men,

29. Come, see a man, which told me all things that ever I did: ^{whether} ^{is} **is not** this ^{the} Christ?

30. *Then* they went out of the city, and came unto him.

31. In the mean while ^{the} **his** disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat that ye know not of.

33. Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34. Jesus saith unto them, ^{ine,} ^{becomes alone,} **My** meat **is to do** ^{in order that I shall do} **the** will of him that sent me, and **to** finish his work.

35. ^{Not finish} ^{For} **Say not** ye, **There** are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36. **And** he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labour: other ^{s have} **men** laboured, and ye are entered into their labours.

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed because of his own word;

42. And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43. Now after ^{the} two days he departed thence **and** **went** into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. ^{And} **Then** when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. ^{Then he} **So Jesus** came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, **and told him**, saying, Thy ^{boy} **son** liveth.

52. Then enquired he **of them** the hour when he

began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This is again ^a **the** second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER V.

1. After this there was a feast of the Jews ; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem ^{for} **by** the sheep **mar-**
ket a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a **great** multitude of impotent folk, of blind, halt, withered, **waiting for the**
mobing of the water.

4. **For** an angel went down at a certain season into the pool, and troubled the water : **whosoever** then first after the troubling of the water stepped in was made whole of **whatsoever** disease he had.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had ~~been~~ now a long time ^{to live} ~~in that case~~, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was ^a ~~the~~ sabbath.

10. The Jews therefore said unto him that was cured, It is ^a ~~the~~ sabbath day: it is not lawful for thee to carry *thy* bed.

11. He answered them, ^{But} ~~^~~ He that made me whole, the same said unto me, Take up thy bed, and walk.

12. *Then* asked they him, What man is that which said unto thee, Take up *thy bed*, and walk?

13. ^{But} ~~And~~ he that was healed wist not who it was: for Jesus had ^{escaped observation by} ~~conveyed himself away~~ a multitude being in *that* place.

14. Afterward Jesus findeth him in the temple,

and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, **and sought to slay him**, because he had done these things on ^a**the** sabbath day.

17. But Jesus answered them, My Father worketh ^{yet do} hitherto, **and** I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making ^{like himself.} **himself equal with God.**

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, ^{not even a thing} **but what** ^{would see} he **seeth** the Father ^{personally doing} **do**: ^{that Being would effect}for what things soever **he doeth**, these ^{things indeed doth} **also doeth** the Son ^{in such manner effect} **likewise.**

20. For the Father loveth the Son, and sheweth ^{by} **Λ**him all things that himself doeth: and he will ^{by} shew **Λ**him greater works than these ^{that he hath shewn} **Λ**, that ye may marvel.

21. For as the Father raiseth up the dead, and

quickeneth *them*; even so the Son quickeneth whom he will.

22. For ^{not even} the Father ^{condemneth any one *that he quickens*, since he} judgeth no man, but hath ^{given every power of} committed all judgment unto the Son :

23. That all *men* should honour the ^{Son's judgment} Son, even as they honour the ^{Father's} Father. He that honoureth not the ^{Son's} Son honoureth not the ^{Father's} Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word, and believeth **on** him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from ^{the incurred by Adam} death ^{the *that is everlasting*.} unto ^{life} life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26. For as the Father hath life in himself ^{to dispense}; so hath he given to the Son to have life in himself ^{to dispense};

27. ^{Also} And ^{he} hath given him authority to execute judgment ^a also; because he is ^a the Son of man.

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto ^athe resurrection of life; and they that have ^{pursued}done evil, unto ^athe resurrection of ^{condemnation}damnation.

30. I can of mine own self do nothing: as I hear, I judge: ^{so}and my judgment is just; ^{that}because I seek not mine own will, but the will of ^{him}the Father which hath sent me.

31. If I bear witness ^{for}of myself, my witness is not true.

32. There is another that beareth witness ^{for}of me; and I know that the witness which he witnesseth ^{for}of me is true.

33. Ye sent unto John, and he bare witness unto ^{of what I now state.}the truth.

34. But I ^{rest}receiue not ^{on the}testimony ^{of}from man: but these things I say, that ye might be saved.

35. He was a ^{light that is burned}burning and a ^{yet shines}shining light: and ye were willing for a season to rejoyce in his light.

36. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness ^{for}of me, that the Father hath sent me.

37. ^{Though} **And** the Father himself, which hath sent me, hath borne witness ^{for} **of** me. Ye have neither heard his voice at any time, nor ^{regarded that which is} ^{of him.} **seen his shape**.

38. And ye have not his word abiding in you: ^{in so being,} for whom he hath sent, him **ye** believe not.

39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify ^{for} **of** me.

40. ^{Yet} **And** ye ^{do} **will** not ^{desire to} **come** to me, that ye might have life.

41. I receive not honour from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive ^{glory} **honour** one of another, and seek not the ^{glory} **honour** that ^{the} **cometh from God** only?

45. Do not think that I will accuse you to the Father: there is ^{to the Father} *one* that accuseth you **even** Moses, in whom ye trust.

46. For had ye believed Moses, ye would have believed me: for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

1. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2. And a great multitude followed him, because they saw ^{the} ~~his~~ miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6. ^{Now} ~~And~~ this he said to prove him: for he himself knew what he would do.

7. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one **of them** may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. **And** Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to **the Disciples, and the Disciples to** them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that ^{he} **Jesus** did, said, This is of a truth that prophet that should come into the world.

15. ^{And} **When** Jesus **therefore** perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16. And when even was ~~now~~ come, his disciples went down unto the sea,

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18. And the sea arose by reason of a great wind that blew.

19. ^{And} ~~So~~ when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20. But he saith unto them, ^{have life} ~~It is I~~ ^A; be not afraid.

21. Then they willingly received him into the ship: and immediately the ship was at the land ^{were going the next day.} whither they ~~went~~.

22. **The day following**, when the people which stood on the other side of the sea saw that there was none other boat there, save ~~that~~ one ~~whereinto~~ ~~his disciples were entered~~, and that Jesus went not with his disciples into the boat, but ~~that~~ his disciples ^{went} ~~were gone~~ away alone;

23. ^{Yet} ~~Howbeit~~ there came other boats from Ti-

berias nigh unto the place where they did eat bread, after that the Lord had given thanks :

24. ^{So} **Λ** When the people **therefore** saw that Jesus was not there, neither his disciples, they **also** took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28. Then said they unto him, What shall we do, ^{that endure unto eternal life} that we might work the works of God **Λ** ?

29. Jesus answered and said unto them, This ^{work} **Λ** is the work of God, that ye ^{should} **Λ** believe on him whom he hath sent.

30. They said therefore unto him, ^{Then why doest} **What sign**

shewest thou ^{a sign} **then**, that we may see, and believe thee? ^{why} **what** dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not ^{the} **that** bread ^{of} **from** heaven; but my father giveth you the true bread ^{of} **from** heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That ^{even} **ye** **also** have seen me, and believe not.

37. ^{Everything} **All** that the Father ^{appointeth} **gibeth** me shall ^{happen} **come** to me; ^{yet} **and** him that cometh to me I ^{should} **will** in no ^{case} **wise** cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this ^{acceptance of every one that cometh to me} Λ is the **Father's** will ^{of him} Λ which hath ^{everything} sent me, that **of all** which he hath ^{appointed} **giben** me I should ^{not have departed from} **lose nothing**, but should raise it up again at the last day.

40. And this ^{acceptance} Λ is ^{my Father's} the Λ will **of him** that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: ^{as} **and** I will raise him up at the last day.

41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43. Jesus **therefore** answered and said unto them, Murmur not among yourselves.

44. No man can come to me ^{as the Messiah} Λ , except the Father which hath sent me ^{persuade} **draw** him Λ : ^{of it by miraculous demonstration} **and I will** ^{although I shall} Λ raise him up at the last day.

45. It is written in the prophets, And they shall be all taught of God. Every man **therefore** that hath heard, and hath learned of the Father, cometh unto me.

46. Not that any man hath seen the Father^{on this account}Λ, save he which is of God, he hath seen the Father.

47. Verily, verily, I say unto you, He that believeth **on me**, hath everlasting life.

48. I am ^{the} **that** bread of ^{that}Λ life.

49. Your fathers did eat^{yet they died}Λ manna in the wilderness, **and are dead.**

50. This is the bread which cometh down from ^{every} heaven, that **a** man may eat thereof, and not die.

51. I am the **living** bread which ^{maintains life which cometh}Λ **came** down from heaven: if any man eat of this bread, he shall live for ever: ^{yet} **and** the bread that I will give is my flesh ^{possession of in} **which I will give** for theΛ **life of** the world.

52. The Jews therefore strove among themselves, saying, How can this man give us ^{and not his entire self} **his** flesh to eatΛ?

53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh^{alone}Λ of the Son of man, and drink his blood, ye have ^{not} **no** life in ^{yourselves} **you.**

54. Whoso eateth my flesh, and drinketh my blood, ^{an} hathΛ ^{as} eternal life; **and** I will raise him up at ^{that he lives on earth} the last day.

55. ^{So} **For** my flesh is meat indeed, and my blood is drink indeed.

56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57. As the living Father hath sent me, and I live ^{means of} by Λ the Father: so he that eateth me, even he shall ^{means of me} live by Λ me.

58. This is ^{the} **that** bread which ^{cometh} **came** down from heaven: not as your fathers did eat **manna**, and are dead: he that eateth **of** this bread shall live for ever.

59. These things said he in ^a **the** synagogue, as he taught in Capernaum.

60. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he saith unto them, Doth this offend you?

62. *What* and if ye shall see the Son of man ascend up where he was before?

63. It is the spirit that ^{continues life that I refer to} **quickeneth**; the flesh ^{have spoken} profiteth nothing: the words that I **speak** unto you, ^{exists} **they are** spirit Λ , and ^{continues} **they are** life Λ .

64. But there are some of you that believe not.

For Jesus knew from the beginning who they were that believed not, and who should betray him.

65. ^{Then} **And** he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that *time* many of his disciples went back, and walked no more with him.

67. Then said Jesus unto the twelve, ^{It cannot be, even} **Will** ye ^{desire to} **also** go away?

68. **Then** Simon Peter answered him, Lord, to whom shall we go? thou hast **the** words of eternal life.

69. And we believe and are sure that thou art ^{Holy One} **that Christ, the Son of the living God.**

70. Jesus answered them, ^I **Have not I** chosen you ^{to eternal life} **twelve,** ^{as} **and one** ^{one} **of you** ^{is} **a devil?**

71. He spake of Judas ^{Iscariot} **Iscariot the son of Simon** ^{about to} **for he it was that should** betray him, being one of the twelve.

CHAPTER VII.

1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For *there is* no man *that* doeth any thing in secret, and **he himself** seeketh ^{for it} **to** be known openly. If thou do these things, shew thyself to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them, My time is not yet come : but your time is alway ready.

7. The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.

8. Go ye up unto this feast : I go not up yet unto this feast ; for my time is not yet full come.

9. When he had said these ^{things} **words** unto them, he abode *still* in Galilee.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the

people concerning him : **for** ^{indeed} some [^]said, He is a good man : others said, Nay ; but he deceiveth the people.

13. Howbeit no man spake openly of him **for** ^{on account of the} fear of the Jews.

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters, having never learned ?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man ^{desires to} **will** do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18. He that speaketh of himself seeketh his own glory : ^{and} **but** he that seeketh his glory that sent him, the same is true, and no ^{falsehood exists by} **unrighteousness is in him.**

19. Did not Moses give you the law, and *yet* none of you keepeth the law ? ^{Or how} **why** go ye about to kill me ?

20. The people answered **and said**, Thou hast a devil : who goeth about to kill thee ?

21. Jesus answered and said unto them, I have done one work, and ye all marvel ^{on account of it} **Λ**.

22. Moses **therefore** gave unto you circumcision; ^{that it exists by} not **because it is of** Moses, but ^{by} **of** the fathers; and ye on ^a **the** sabbath day circumcise a man.

23. If a man on ^a **the** sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on ^a **the** sabbath day?

24. Judge not according to **the** appearance, but ^{deliver} **judge** righteous judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him: ^{Not when} **Do** the rulers ^{knew} **know** indeed that this ^{man claims to be} **Λ is** the very Christ?

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and ^{that} **Λ** I am not come ^{for} **of** myself: ^{for} **but** he that ^{exists a true Being.} sent me **is true**, whom ye know not **Λ**.

29. **But** I know him : for I ^{exist by} **am from** him, and he hath sent me.

30. Then they sought to take him : but no man laid hands on him, because his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done ?

32. The Pharisees heard that the people murmured such things concerning him ; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus **unto them**, Yet a little while am I with you, and *then* I go unto him that sent me.

34. Ye shall seek me, and shall not find me : ^{even} **and** where I am, ^{are} *thither* ye ^{able to} **cannot** Δ come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him ? will he go unto the dispersed among the Gentiles, and teach the Gentiles ?

36. What *manner of* saying is this that he said, Ye shall seek me, and shall not find me : ^{even} **and** where I am, ^{are} *thither* ye ^{able to} **cannot** Δ come ?

37. In the last day, ^{the} **that** great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (^{Now} **But** this spake he of the Spirit, which they that believe on him should receive; for ^{a holy spirit} **the Holy Ghost** was not yet *given*; because that Jesus was not yet glorified.)

40. ~~Many~~ ^{these sayings} **of** the people therefore, when they heard **this saying**, said, Of a truth this is ^a **the** Prophet.

41. Others said, This is the Christ. But ^{the Jews} **some** said, ^{But} **Shall** Christ ^{comes not} **come** out of Galilee.

42. Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and

Pharisees ; and they said unto them, Why have ye not brought him ?

46. The officers answered, Never man spake ^{thus} like this man.

47. Then answered **them** the Pharisees, Are ye also deceived ?

48. ^{Not} **Have** any of the rulers or of the Pharisees ^{have} **^**believed on him ?

49. But this people who knoweth not the law are cursed.

50. Nicodemus saith unto them, (he that came to ^{before} Jesus **by night**, being one of them,)

51. **Doth** our law ^{doth not} **^**judge any man, before it ^{first} **^**hear him, and know what he doeth.

52. They answered and said unto him, Art thou ^{in favor} also **^**of Galilee ? Search, and look : for out of Galilee ariseth no prophet.

53. And every man went unto his own house.

CHAPTER VIII.

1. Jesus went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the peo=

ple came unto him; and he sat down, and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the

last: and Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12. Then spake Jesus again unto them ^{at the feast} _Λ, saying, I am the light of the world: he that followeth me ^{should} _{shall} not walk in darkness ^{the} _Λ, ^{respecting death, since he} _{but} shall have the ^{concerning the} _{light} ^{that is eternal} _Λ of life _Λ.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye ^{condemn on account of a man's nation in} _Λ judge after the flesh; I ^{on account of a man's} _Λ judge ^{nation condemn} _Λ no man.

16. And yet if I ^{do condemn} _Λ judge, my judgment is true:

for I am not alone, but I and the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye ^{probably had} **should have** known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, ^{but ye} **and** ^{for} shall die ^{sin in rejecting me} **in** your ^{are} **sins**: ^{able to} whither I go, ye **cannot** ^Λ come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye ^{are} **cannot** ^{able to} **Λ** come.

23. ^{Then} **And** ^{At that time} he said unto them, ^{exist of the kingdom} **Λ** Ye ^{exist} **Λ** are from beneath; I **am** ^{exist} from above: ye **are** of this world; I **am** not of this world.

24. ^{Therefore} **Λ** I said **therefore** unto you, that ye shall die ^{for} **in** your sins: for if ye believe not that I ^{exist} **am** ^{for} **he**, ye shall die **in** your sins.

25. Then said they unto him, Who art thou?
And Jesus saith unto them^{in the first place} **Λ**, Even *the same* that I
^{now say} **said** unto you **from the beginning**.

26. I have many things to say and to judge of
you: ^{for} **but** he that sent me is true; and I speak to
the world those things which I have heard of him.

27. They understood not that he spake to them
of the Father.

28. Then said Jesus unto them, When ye have
lifted up the Son of man, then shall ye know that I
^{exist} **am he**, and *that* I do nothing of myself; but as my
Father hath taught me, I speak these things.

29. And ^{that} **Λ** ^{he} he that sent me is with me: **the Father**
hath not left me alone; for I do always those things
that please him.

30. As he spake these words, many believed on
him.

31. Then said Jesus to those Jews which believed
on him, If ye continue in ^{this truly} **Λ** my word, then are ye my
disciples **indeed**;

32. And ye shall know the truth, and the truth
shall make you free.

33. They answered him, We be Abraham's seed,

and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth ^{the} sin ^{for which he is responsible is a} ^{that} **Λ** ^{is the} servant of **Λ** sin.

35. And the servant abideth not in the house for ever : *but* the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with ^{the} **my** Father : and ye do that which ye have ^{heard from the} **seen with** **your** father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham.

41. Ye do the deeds of your father. Then said

they to him, We be not ^{made children by natural birth} **born of fornication**; we have one Father, *even* God.

42. Jesus said unto them, If God were your Father, ye ^{probably} **would** love me: for ^{by God} **I** proceeded forth and came **from God**; ^{so then I} **neither** came ^{not} **I** of myself, but he sent me.

43. Why do ye not understand my speech? *even* because ye ^{are} **cannot** ^{able to} **hear** my word.

44. Ye are of *your* father the devil, and the lusts of your father ye ^{desire to} **will** do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, ^{even} **and** the father of it.

45. And ^{so} **because** ^{in this declaration} **I** tell *you* the truth, ye believe me not.

46. Which of you convinceth me of sin ^{therein} **I**? And ^{in it tell you} **I say** the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50. And I seek not mine own glory: there is one ^{glory to me} that seeketh and judgeth ^Λ.

51. Verily, verily, I say unto you, If a man keep ^{at any time should} my saying ^Λ, he **shall** never see death.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my say- ^{at any time should} ing ^Λ, he **shall** never ^{see} taste of death.

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56. Your father Abraham ^{in that saying, in order} rejoiced to **see** ^{that he should have seen} ^Λ my day: and he saw *it*, and was glad.

57. Then said the Jews unto him, Thou art

not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was^{born exist} **I am.**

59. Then took they up stones to cast at him: but Jesus^{was} **hid himself**, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1. And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4. ^{We should} **I must** work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the

ground, and made clay of the spittle, and he ^{afterward} anointed ^Λ the eyes **of the blind man** with the clay,

7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way **therefore, and washed, and came** seeing.

8. The neighbours therefore, and they which before had seen him, ^{for} **that** he was ^{a beggar} **blind**, said, Is not this he that sat and begged?

9. Some said, This is he: others said, ^{nay, but} ^Λ He is like him: **but** he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to **the pool of** Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was ^a **the** sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees ^{even} **also** asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not ^{a man} **of** God, because he keepeth not the sabbath day. ^{But} **Others** said, How can a man that is a sinner do such miracles? And there was a division among them.

17. ^{Then} **They** say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? ^{And} **He** said, He is a prophet.

18. ^{For} **But** the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. ^{And} **His** parents answered them and said, We know that this is our son, and that he was born blind:

21. But by what means he now seeth, we know

not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

22. These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, ^{so far as} ^Λthat if any man did confess that he was ^a ^ΛChrist, he ^{would} **should** be put out of the synagogue.

23. Therefore said his parents, He is of age ; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25. ^{Then} ^ΛHe answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26. Then said they to him **again**, What did he to thee ? how opened he thine eyes ?

27. He answered them, I have told you already, and ye did not hear : wherefore would he hear *it* again ? ^{Is it not indeed ye} will **ye** also be his disciples ?

28. Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29. We know that God spake ^{by} **unto** Moses : *as for this fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened my eyes.

31. **Now** we know that God heareth not sinners :
^{and that} **but** if any man be a worshipper **of God**, and doeth his will, him he heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

35. Jesus heard that they had cast him out ; and when he had found him, he said **unto him**, **Dost**
^{dost} thou ^{man} believe on the Son of **God** ?

36. **He answered** and said, Who is he, Lord,
^{may continue to} that I **might** believe on him ?

37. **And** Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. ^{Then} **And** Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40. And ^{they} **some of the Pharisees** which were ^{through the Pharisees} with him heard ^{not then} **Are** we blind also?

41. Jesus said unto them, If ye were blind, ^{probably} ye ^{would} **should** have no sin: but now ^{that} ye say, We see; **therefore** your sin remaineth.

CHAPTER X.

1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is ^a **the** shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. **And** when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, bnt will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

7. Then said Jesus **unto them** again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers : but the sheep did not hear them.

9. I am the door : by me if any man enter in, he shall be ^{kept safe} **sabed**, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly.

11. I am the good shepherd : the good shepherd giveth his life for the sheep.

12. **But** he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth **them** and scattereth ^{them} **the sheep**.

13. **The hireling fleeth, because** ^{For} he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. ^{Just} **As** the Father knoweth me, ^{and I} **even so** know
 I the Father: ^{and} **even** I lay down my life for the
 sheep.

16. And other sheep I have, which are not of this
 fold: them also I must bring, and they shall hear
 my voice; and there shall be one ^{flock} **fold**, *and* one
 shepherd.

17. ^{On account of this} **Therefore** doth my father love me: ^{for} **be-**
cause I lay down my life, that I might take it
 again.

18. No man taketh it from me, but I lay it down ^{for a time} **down**
 of myself. I have power to lay it down, and I have
 power to take it again. This commandment have I
 received of my Father.

19. There was a division **therefore** again among
 the Jews for these sayings.

20. And many of them said, He hath a devil, ^{or} **and**
 is mad; why hear ye him?

21. Others said, These are not the words of him
 that hath a devil. **Can** a devil ^{cannot} **open** the eyes of
 the blind?

22. **And** it was at Jerusalem the feast of the de-
 dication, and it was winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou ^{destroy our comfort} make us to doubt? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not; ^{for} because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; ^{so} and they ^{should} ^{everlastingly, as not} shall never perish, ^{shall} neither shall any man ^{shall} pluck them out of my hand.

29. My father which gave them me ^{men's exists} is greater ^{work} than all; and no man is able to pluck them out of the my Father's hand.

30. I and ^{the} my Father are one ^{in work}.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from ^{the} my Father; for which of those works do ye stone me?

33. The Jews answered him, **saying**, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself ^a God.

34. Jesus answered them, It is not, ^{it having been} **written** in your law, I said, Ye are gods?

35. If ^{it} **he** called them gods, unto whom the word of God came, and the scripture cannot be broken;

36. Say he of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am ^a **the** Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ^{perhaps ye might} **ye** not believe **not** me, believe the works: that ye may know, and ^{acknowledge} **believe**, that the Father *is* in me, and I in him.

39. **Therefore** they sought again to take him: but he escaped out of their hand,

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

CHAPTER XI.

1. Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. ^{Yet} When he had heard **therefore** that he was sick, he abode two days still in the same place where he was.

7. ^{Immediately} **Then** after that saith he to *his* disciples, Let us go into Judæa again.

8. ^{The} **His** disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because ^{he has} **there is** no light **in him**.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him **out of sleep**.

12. Then said ^{the} **his** ^{to him} disciples **Λ**, Lord, if he sleep, he shall do well.

13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14. ^{Therefore} **Λ** Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe; ^{however we should} **nevertheless** let **us** go unto him.

16. Then said Thomas, which is called Didymus, ^{the} unto **his** fellow disciples, ^{We should} **Let us** also go, that we may die with him.

17. Then when Jesus came, he found that he had *lain* in the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, **went and** met him: but Mary sat *still* in the house.

21. Then said Martha unto Jesus, **Lord**, if thou hadst been here, my brother^{probably} **Λ** had not died.

22. **But** I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23. Jesus saith unto her, Thy brother shall rise again.

24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he ^{should} **were** ^{die} **dead**, yet shall he ^{again} live **Λ**:

26. And whosoever liveth and believeth in me ^{should} **shall** ^{everlastingly} never die **Λ**. Believest thou this?

27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29. ^{And} As soon as she heard *that*, she arose quickly, and came unto him.

30. Now Jesus was not yet come into the town, but was ^{still} in that place where Martha met him.

31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, ^{thinking that} ^{went} saying, She goeth unto the grave to weep there.

32. Then when Mary was come where Jesus was, and saw him, she fell ^{on him} down at his feet, saying unto him, Lord, if thou hadst been here, my brother ^{probably} had not died.

33. ^{Then} When Jesus **therefore** saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. ^{But} **And** some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. ^{Then} **And** Jesus ^{Now} **therefore** again groaning in himself cometh to the grave. **And** it was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for ^{it is the fourth day} **he hath been dead four days.**

40. Jesus saith unto her, ^{Not so, I} **Said I not** unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone **from the place where the dead was laid.** And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. ^{Though} **And** I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand

and foot with grave clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we ? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him : and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for ^{you} **us**, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself : but being high priest that year, he prophesied that Jesus should die for that nation ;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel **together** for to put him to death.

54. Jesus therefore walked no more openly among the Jews ; but went thence unto ^{the} a country near to the wilderness, into a city called Ephraim, and there continued with ^{the} **his** disciples.

55. ^{Now} **And** the Jews' passover was nigh at hand : and many went out of the country up to Jerusalem before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast ?

57. Now **both** the chief priests and the Pharisees had given ^{commandments} a **commandment**, that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was **which had been** ^{Jesus was empowered to raise} **dead**, whom **he raised** from the dead.

2. ^{And} ^{and} There they made him a supper; and Martha served: **but** Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of ^{unadulterated} **spikenard**, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4. Then saith one of his disciples, Judas Iscariot, **Simon's son**, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. ^{Now} **This** he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, ^{Release} ^{from this accusation: in order that} **Let** her **alone** ^{should have} against the day of my burying **hath** she **kept** this.

8. For the poor always ye have with you; but me ye have not always.

9. ^{Now} **Much** people of the Jews **therefore** knew that he was there: ^{but} **and** they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. ^{And even} **But** the chief priests consulted that they ^{even} might **put** Lazarus **also** to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. On the next day ^{after the consultation} **much** people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: ^{Having been} **Blessed** is the King of Israel that cometh in the name of ^{Jehovah} **the Lord**.

14. And Jesus, when he had found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17. ^{And} **The** people **therefore** that was with him when **he called** Lazarus ^{was called} **out** of ^{the} **his** grave, and ^{was} **raised him** from the dead, bare record.

18. ^{Through} **For** this **cause** the people also met him, for **that** they heard ^{this way} **that** he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20. And there were certain Greeks among them that came up to worship at the feast:

21. ^{And} **The** same came **therefore** to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Phillip cometh and telleth Andrew: and **again** Andrew and Philip ^{cometh and telleth} **tell** Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life ^{doth} **shall** lose it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man ^{would} **serve** me, let him follow me; and where I am, there shall also my servant be: if any man ^{would} **serve** me, him will ^{the} **my** Father honour.

27. Now ^{hath} ~~is~~ my soul ^{been} ~~troubled~~; and what ~~shall~~
^{would} ~~I~~ ^{is} say ~~that I~~ ^{for} Father, save me from this hour: but for
 this cause, ~~I~~ came ~~unto~~ this hour.

28. Father, glorify ^{my} ~~thy~~ name. Then came there
 a voice from heaven, *saying*, I have both glorified *it*,
 and will glorify *it* again.

29. The people **therefore**, that stood by, and
 heard *it*, said that it thundered: others said, An
 angel spake to him.

30. Jesus answered and said, This voice came not
 because of me, but for your sakes.

31. Now is ^{there a condemnation} **the judgment** of this world: now
 shall the prince of this world be cast out.

32. ^{Though} ~~And~~ ^{perhaps should} I, ~~if~~ ~~I~~ be lifted up from the earth, ^I ~~will~~
^{classes of} draw all ^{myself} ~~men~~ unto ~~me~~.

33. ^{And} ~~This~~ he said, signifying what death he should
 die.

34. ^{Then} ~~The~~ people answered him, We have heard
 out of the law that Christ abideth for ever: and
 how sayest thou, The Son of man must be lifted up?
 who is this Son of man?

35. Then Jesus said unto them, Yet a little while
 is the light with you. Walk while ye have the

light, lest darkness come upon you: for he that walketh in ^{that} Δ darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be **the** children of light. These things spake Jesus, ^{yet having} **and** departed, ^{he was hid} **and did hide himself** from them.

(As after
37. **But though** he had done so many miracles before them, **yet** they believed not on him.)

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to ^{which of these unbelievers} **whom** hath the arm of ^{Jehovah} **the Lord** been revealed?

^{By means of this ignorance} ^{were} ^{able to} ^{in the light}
39. **Therefore** they **could** not Δ believe Δ ; **be-**
^{so} **cause** that Esaias said ^{likewise} **again,**

^{by means of this ignorance}
40. He Δ hath blinded their eyes, and hardened their heart; that they should not see ^{the light} Δ with **their** eyes, nor understand ^{it} Δ with **their** heart, ^{nor} **and** be converted ^{to it, nor that} Δ ^{shall} **and I should** heal them.

41. These things said Esaias, when he ^{was acquainted with} **saw** his glory, and spake of him.

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they

did not confess *him*, lest they should be put out of the synagogue :

43. For they loved the praise of ^{the of the synagogue} $\wedge$ men $\wedge$ more than the praise of God.

44. ^{Then} $\wedge$ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that ^{truly} $\wedge$ seeth me ^{truly} $\wedge$ seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in ^{the} $\wedge$ darkness ^{of uncertainty as to his future state} $\wedge$.

47. ^{Yet} **And** ^{of mine} if any **man** hear my words, and ^{keep them} **believe** not, I ^{condemn} **judge** him not: for I came not to ^{condemn} **judge** the world, but to save the world.

48. He that rejecteth me, ^{or that} **and** receiveth not my words, hath ^{that} **one** that ^{condemneth} **judgeth** him: the word that I have spoken, the same shall ^{condemn} **judge** him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should ^{have said} **say**, and what I ^{shall} **should** speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And ^{when he knew after} supper ^{entered} being ^{that} ended ^{of} the ^s devil ^{of Simon} having now **put** into the heart, **of** Judas **Is**cariot **Simon's** ^{may} **son** to betray him;

3. **Jesus** ^{Because} **knowing** ^{to him} **that** the Father had given **all** ^{that} ^{were to perform;} ^{even because} **things** **into** his hands **and** **that** he was come from God, and went to God;

4. He riseth from ^{the} supper, and laid aside his garments; and took a towel, and girded himself.

5. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and ^{he} **Peter** saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do

thou knowest not now ; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit : and ye are clean, but not all.

11. For he knew who should betray him ; therefore said he, Ye are not all clean.

12. ^{Then} ~~So~~ after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13. Ye call me Master and Lord : and ye say well ; for *so* I am.

14. If I then, *your* Lord and Master, have washed your feet ; ye also ought to wash one another's feet.

15. For I have given you an example, ^{in order} ~~^~~ that ye should do as I have done to you.

16. Verily, verily, I say unto you, ^A ~~The~~ servant

is not greater than his lord ; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

18. I speak not of you all : I know ^{some} ~~whom~~ I have chosen : ^{even in order} ~~but~~ that the scripture ^{should} ~~may~~ be fulfilled, He that eateth ^{my} bread ~~with me~~ hath lifted up his heel against me.

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I ^{exist} ~~am~~ he.

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me ; and he that receiveth me receiveth him that sent me.

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. **Then** the disciples looked one on another, doubting of whom he spake.

23. **Now** there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, ^{and} ~~that~~ ^{says to him} ~~he should~~, ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. ^{Then} Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he ^{took and} gave *it* to Judas ^{of Simon} ^{the son of Simon} Iscariot.

27. And after the sop, ^{then} Satan entered into him. ^{And} ^{said} **Then said** Jesus ^{said} unto him, That thou doest, do quickly.

28. **Now** no man at the table knew for what intent he spake this **unto him**.

29. ^{Indeed} **For** some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he **should** give something ^{we have to give} ^{to} the poor.

30. He then having received the sop went immediately out : and it was night.

31. ^{And} **Therefore** when he was gone out, Jesus said, Now is the Son of man ^{made glorious} **glorified**, and God is ^{made glorious} **glorified** in him.

32. **If** God be **glorified** in him, ^{So} ^{will} God **shall** also glorify him in ^{it} ^{yea,} **himself**; and **shall** straightway ^{will he} **glorify** him.

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you.

34. A ^{fresh} **new** commandment I give unto you, That ye love one another, as I have loved you; also that ye **also** love one another ^{on this account.} **Λ**.

35. **By this shall** all ^{shall} **men** **Λ** know that ye are my disciples, if ye have love one to another.

36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered **him**, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for ^{thee} **thy** sake.

38. Jesus answered **him**, Wilt thou lay down thy life for ^{me} **my** sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1. Let not your heart be troubled: ye believe in God ^{and} **believe** also in me.

10. Believest thou not that I ^{exist} **am** in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father ^{dwelling} **that dwelleth** in me, he doeth ^{his} **the** works.

11. Believe me that I ^{exist} **am** in the Father, and the Father in me: ^{and if not,} **or else** believe ^{on account of his} **me for the very** works **sake**.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and ^{more} **greater works** than these shall he do; ^{for} **because** I go unto ^{the} **my** Father.

13. And ^{probably} **whatsoever ye** shall ^{be asked} **ask** in my name, that ^{will} **I** do, that the Father may be glorified in the Son,

14. ^{When what} **If** ye shall ask ^{for me} **any thing** in my name, I ^{shall} **will** do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give ^{the spirit of the truth concerning me} you another Comforter, that **he** may abide with you for ever;

17. **Eben the Spirit of truth; whom** the world cannot receive, because it seeth ^{it} **him** not, neither knoweth **him** but ye ^{have knowledge of it} **know him; for he** ^{that it} **dwelleth** with you, and ^{exists by} **shall be in you.**

18. I will not leave you ^{desolate} **comfortless**: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: ^{as} **because** I ^{have life, so} **live**, ^{ye have life} ye shall **live also**.

20. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas saith unto him, not Iscariot, Lord, how ^{hast thou} is it that thou wilt manifest thyself unto us, **and** ^{done this} not ^{unto the world?}

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make ^{an} **our** abode with him.

24. He that loveth me not keepeth not my say-
^{though} ings: **and** the word which ye hear is not mine, but the Father's which sent me.

25. These things have I spoken unto you, being *yet* present with you.

26. ^{For} **But** the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, ^a **my** peace, ^{that is mine} **I** give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye ^{probably} **would** rejoice, ^{for} **because I said, I** go unto the Father: ^{and the} **for my** Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30. ^{Many things} **Hereafter** I will not ^{now tell} **talk much with** you: for the prince of ^{the} **this** world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6. ^{Unless} ~~if~~ a man abide **not** in me, he is cast forth as a branch ^{that} **and** is withered; and men gather them, and cast *them* into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8. Herein is my Father glorified, that ye bear much fruit, ^{and should have been} **so shall ye be** my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept ^{the} **my** Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might ^{exist} **remain** in you, and *that* your joy might be full.

12. ^{I make} **This** ^{to be} **is** my commandment, ^{In order} **That** ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, ^{so} **and** *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, ^{I should} **he** **may** give **it** you.

17. These things I command you, ^{in order} **that** ye love one another.

18. If the world hate you, ye know that it hated me before *it hated* you.

19. If ye were of the world, the world ^{probably} **would**

was loving

love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21. But all these things will they do unto you for my name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23. He that hateth me hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Yea, my Father,

25. **But this cometh to pass**, that the word might be fulfilled that is written in their law, They hated me without a cause.

26. **But** when the Comforter is come, whom I

will send unto you from the Father, *even* the Spirit
^{the}
 of ^{the} truth, which proceedeth from the Father, he shall
 bear witness for
testify of me :

27. And ye also shall bear witness, because ye
 have been with me from the beginning.

CHAPTER XVI.

1. These things have I spoken unto you, that ye
 should not be offended.

^{Yea, the time cometh,}
 2. ^{They} shall put you out of the synagogues : **yea,**
^{in order}
the time cometh, ^{that} whosoever killeth you will
 think that he doeth God service.

3. And these things will they do unto you, because
 they have not known the Father, nor me.

4. But these things have I told you, that when the
 time shall come, ye may remember that I told you of
 them. And these things I said not unto you at the
 beginning, because I was with you.

5. But now I go **my way** to him that sent
 me; and none of you asketh me, Whither goest
 thou?

6. But because I have said these things unto you,
 sorrow hath filled your heart.

7. Nevertheless I tell you the truth; It is ex-

pedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send ^{it} **him** unto you.

8. And when ^{it} **he** is come, ^{it} **he** will reprove the ^{on account} world ^{on account} **of** sin, and ^{justification} **of** **righteousness**, and ^{on account} **of** **condemnation** **judgment**:

9. ^{On account} **Of** sin, because they believe not on me;

10. ^{And on account} **Of** ^{justification} **righteousness**, because I go to ^{the} **my** Father, and ^{not even then they behold} **ye see me no more**;

11. ^{On account} **Of** ^{condemnation} **judgment**, because the prince of this ^{has been condemned.} world **is judged**.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when ^{it} **he**, the Spirit of ^{the} **truth** ^{concerning me} **is** come, ^{it} **he** will guide you into all **truth**: for ^{it} **he** shall not speak ^{by its own powers} **of himself**; but whatsoever ^{it} **he** shall hear, ^{that do} **that** ^{it will shew to you} **shall he speak**: and ^{yet the} **he will shew you things to come**.

14. ^{It} **He** shall glorify me: for ^{it} **he** shall receive ^{concerning me.} **of mine** and shall shew **it** unto you.

15. All things that the Father hath ^{in my Dispensation} **are mine** ^{to dispense}: therefore said I, that ^{it} **he** shall ^{receive} **take** of mine, and shall shew **it** unto you.

16. A little while, and ^{not even} ye shall **not** see me: and again, a little while, and ye shall see me, **because I go to the Father.**

17. Then said **some of** his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: ^{even} **and**, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell **what he saith.**

19. **Now** Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: **and** ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no

more the anguish, for joy that a man is born into the world.

22. And ye ^{also} ^{indeed} now **therefore** have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23. ^{Yet} **And** in that day ye shall ask me nothing. Verily, verily, I say unto you, ^{Probably} **Whatsoever** ye shall ask the Father **in my name**, he will give *it* you.

24. Hitherto have ye asked nothing ^{in my name} in my name: ask **^**, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more ^{declare unto} speak unto you in proverbs, but I shall **shew** you ^{with plainness concerning} **plainly of** the Father.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came ^{forth on the part of} **out from** God.

28. I came forth from the Father, and am come

into the world : again, I leave the world, and go to the Father.

29. His disciples said **unto him**, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe ?

32. Behold, ^{an} **the** hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone : and yet I am not alone, because the Father is with me.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

CHAPTER XVII.

1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

2. As thou hast given him power over all flesh, ^{every one which} that he should give eternal life to **as many as** thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: ^{having} ~~I~~ **habe** finished the work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine own self, ^{which is} **with** the glory which I had ^{at the appointment} **with thee** ^{of} **before** the world ^{to be made by thee.} **was** ^Λ.

6. I have manifested thy name unto the men of the world which thou ^{hast given} **gavest** me **out of the world**: thine they were, ^{but} **and** thou ^{hast given me} **gavest** them **me**; and they have kept thy word.

7. Now they have known that all things ^{exist by} **are of** thee.

8. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that ^{by thee} **I** came **out from thee**, and they have believed that thou didst send me.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10. And all mine are thine, and thine are mine; and I am glorified in them.

11. And **now** I ^{exist} **am** ^{longer} no **more** in the world, ^{though} **but** these are in the world, ^{for} **and** I come to thee. Holy Father, keep ^{in thy} **through** **thine own** name those whom thou hast given me, that they may ^{exist thing} **be** one **^**, as we **are**.

12. While I was with them **in the world**, I kept ^{and} them in thy name **those** that thou gavest me ; **^** I have kept, and none of them is lost, but the ^{the destruction required, in order} son of **perdition** that the scripture might be fulfilled.

13. ^{But} **And** now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word ; and the world ^{doth hate} **hath hated** them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them ⁱⁿ **through thy** truth : thy word ^{exists the} **is** truth.

18. As thou **hast** sent me ^{unto} **into** the world, even so ^{send} **habe** I ^{unto} **also sent** them **into** the world.

19. And for their sakes I sanctify myself, that ^{having been} they **also might be** sanctified ⁱⁿ **through the** truth ^{should be} **Λ**.

20. **Neither** pray **I** ^{But I} **not** for these alone, but for them also which shall believe on me through their word;

21. That they all may ^{exist} **be** one ^{thing} **Λ**; as thou, Father, ^{exist} **art** in me, and I in thee, that they also may ^{thing} **be** one **Λ** in us: that the world may believe that thou hast sent me.

22. ^{So} **And** the glory which thou ^{hast given to} **gapest** me I have given them; that they may ^{exist} **be** one ^{thing} **Λ**, even as we ^{thing exist} **are** one **Λ**:

23. I in them, and thou in me, that they ^{having been} **may be** made perfect in one **Λ**; ^{thing should exist} **and** that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I ^{desire what} **will that they also, whom** thou hast given me, ^{in order that those should exist} **be** with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, ^{verily} **Λ** the world hath not known

thee: but I have known thee, and these have known that thou hast sent me.

26. ^{For} **And** I have declared unto them thy name, and will declare *it*: that the love ^{which} **wherewith** thou ^{exist} **hast** loved me may **be** in them, and I in them.

CHAPTER XVIII.

1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, ^{unto} **into the** which he **entered** and his ^{came} disciples **Λ**.

2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3. Judas then, having received ^{the} **a** band **of men** ^{of soldiers} ^{of} **and officers from** the chief priests, and ^{of the} **Λ**Pharisees ^{servants} **Λ**, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus ^{the Nazarite} **of Nazareth.** ^{he} **Jesus** saith unto them, I am ^{Jesus} **he**. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye?
And they said, Jesus ^{the Nazarite} **of Nazareth**.

8. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up ^{the} **thy** sword into the sheath: the cup which ^{the} **my** Father hath given me, ^{should} **shall** I not drink it?

12. Then the band and the captain and ^{servants} **officers** of the Jews took Jesus, and bound him.

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15. And Simon Peter followed Jesus, and *so did* another disciple : that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples ? He saith, I am not.

18. And the servants and ^{soldiers} ~~officers~~ stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world ; I ever taught in ^a the synagogue, ^{or} and in the temple, whither the Jews always resort ; and in secret have I said nothing.

21. Why askest thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.

22. And when he had thus spoken, one **of the officers** which stood by ^{the soldiers} **struck** Jesus with ^{a rod} **the palm of his hand**, saying, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24. Now Annas had sent him bound unto Caiaphas the high priest.

25. And Simon Peter stood and warmed himself. ^{Then} **They** said **therefore** unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27. Peter then denied again: and immediately the cock crew.

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, ^{in order that} **lest** they should ^{not} **be** defiled, but **that they** might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were ^{doing evil} not a **malefactor**, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews **therefore** said unto him, It is not lawful for us to put any man to death :

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, ^{Much less than so to affirm} Am I a Jew? Thine own nation and the chief priests have delivered thee unto me : what hast thou done?

36. Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be

delivered to the Jews: but now is my kingdom not from hence.

37. ^{Then} Pilate **therefore** said unto him, Art thou ^{not} a king then? Jesus answered, Thou sayest, ^{for} **that** I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. Then cried they **all** again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1. Then Pilate therefore took Jesus, and scourged *him*.

2. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3. And ^{they came to him and} **^**said, Hail, King of the Jews! and they smote him with their hands.

4. ^{And} **^**Pilate **therefore** went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe: ^{So he} **And** **Pilate** saith unto them, Behold ^a **the** man!

6. ^{But} **^**When the chief priests **therefore** and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself ^a **the** Son of God.

8. ^{Then} **^**When Pilate **therefore** heard that saying, he was the more afraid;

9. ^{So he} **And** went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to ^{release} **crucify** thee, and have power to ^{crucify} **release** thee?

11. Jesus answered, Thou couldest have no power ^{anew} **from** **above**: therefore he that delivered me unto thee hath the greater sin.

12. ^{On this account} **And from thenceforth** Pilate sought to release him: but the Jews cried out, saying, ^{Probably shouldst} **It** thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13. ^{Then} **When** Pilate **therefore** heard that saying, he brought Jesus forth, and sat down in ^a **the** judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was ^a **the** preparation of the passover, **and** about the sixth hour: and he saith unto the Jews, Behold your King!

15. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no King but Cæsar.

16. ^{So} **Then** delivered he him **therefore** unto them to be crucified. And they took Jesus, **and led him away**.

17. And ~~he~~ bearing ^{for him the} ~~his~~ cross, ^{he came unto} ~~went forth into~~ a place called *the place* of a skull, which is called in the Hebrew Golgotha :

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put *it* on the cross. And the writing was, Jesus ^{the Nazarite that is} ~~of Nazareth~~ the King of the Jews.

20. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and **Greek**, ^{and Greek.} and Latin, **Λ**.

21. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. Then the soldiers, when they had crucified Jesus, took his ^{raiment} **garments**, and made four parts, to every soldier a part ; and also *his* coat : now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be :

that the scripture might be fulfilled, **which saith**,
They parted my raiment among them, and for my
vesture they did cast lots. ^{And} **These things therefore**
the ^{very} soldiers did.

25. Now there stood by the cross of Jesus his
mother, and his mother's sister, Mary the *wife* of
Cleophas, and Mary ^{the} **Magdalene**.

26. ^{Then} **When Jesus therefore** saw his mother, and
the disciple standing by, whom he loved, he saith
unto his mother, Woman, behold thy son !

27. Then saith he to the disciple, Behold thy
mother ! And from that hour that disciple took her
unto his own *home*.

28. After this, Jesus knowing that all things were
now accomplished, that the scripture might be ful-
filled, saith, I thirst.

29. **Now** there was **set** a vessel full of vinegar :
and they filled a sponge with vinegar, and put *it* upon
hyssop, and put *it* to his mouth.

30. ^{Then} **When Jesus therefore** had received the
vinegar, he said, It is finished : and he bowed his
head, and gave up the ghost.

31. The Jews ^{then} **therefore**, because it was ^a **the** pre-

paration^{day}Λ, that the bodies should not remain upon the cross on the sabbath **Day**, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33. But when they came to Jesus, and saw that^{now}Λ he was ^{dying} **dead already**, they brake not his legs :

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35. And he that saw *it* bare record, and his re-
cord^{of it}Λ is true: and he ^{hath knowledge} **knoweth** that he saith true, that ye might believe.

36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37. And again another scripture saith, They shall look on him whom they pierced.

38. And after ^{these things} **this** Joseph of Arimathæa, being
besought Pilate,^{on account of the}Λ (but secretly **for** fear of the

Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took ^{away his} ~~the~~ body of Jesus.

39. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

CHAPTER XX.

1. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord

out of the sepulchre, and we know not where they have laid him.

^{Then}
3. **And** Peter **therefore** went forth, and that other disciple, and came to the sepulchre.

^{And} 4. **So** they ran both together: ^{but} **and** the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

^{also}
6. Then **And** cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

^{And}
8. **Then** went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

^{Therefore} 10. **Then** the disciples ^{returned} **went away** again unto *the dead to seek him.*
their own home.

^{Now}
11. **But** Mary stood without at the sepulchre

weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? ^{And} **Λ** She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. **And** when she had thus said, she turned herself back, and saw Jesus standing, ^{but} **and** knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seeketh thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turned herself, and saith unto him ^{in Hebrew} **Λ**, Rabboni; which is to say, Master.

17. Jesus saith unto her, ^{Detain} **Touch** me not; for I ^{have} **am** not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my

Father, and your Father ; and *to* my God, and your God.

18. Mary Magdalene came ^{announcing to} **and told** the disciples, ^{Verily I have} **that she had** seen the Lord ; and *that* he had spoken ^{which I have recorded} these things unto her^Λ.

19. Then the same day at evening, being the first ^{and of} *day* of the week, **when** the doors ^{being} **were** shut where the disciples were assembled ^{on account of the} **for** fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21. Then said Jesus to them again, Peace *be* unto you : as ^{the} **my** Father hath sent me, even so send I you.

22. And when he had said this, he breathed on ^{a holy spirit} *them*, and saith unto them, Receive ye **the Holy Ghost :**

23. Whose **soever** sins ye remit, ^{probably} they^Λ are remitted unto them ; *and* whose **soever sins** ye retain, ^{probably have been} they **are** retained.

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them, ~~then~~^{after} came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28. **And** Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, **Thomas**, because thou hast seen *me*, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30. And many other signs truly did Jesus in the presence of ^{the} **his** disciples, which are not written in this book:

31. But these are written, that ye might be-

lieve that Jesus is the Christ, the Son of God; and that believing ye might have life ⁱⁿ **through** his name.

CHAPTER XXI.

1. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship **immediately**; and that night they caught nothing.

4. ^{Now} **But** when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. ^{Then} **And** he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast

therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8. ^{But} **And** the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals **there**, and fish laid thereon; ^{also} **and** bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. ^{Then} **^** Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus ^{was shewn} **shewed** ^{the} **himself** to ^{had been raised} **his** disciples, after **that** he **was** risen from the dead.

15. ^{Then} **So** when they had dined, Jesus saith to Simon Peter, Simon, ^{John} son of **Jonas**, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again ^a **the** second time, Simon, ^{John} son of **Jonas**, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, ^{John} son of **Jonas**, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? ^{So} **And** he said **unto him**, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst

whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

^{Now} 19. **^**This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20. **Then** Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

^{Then} 21. **^**Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25. And there are also many other things which

Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. **Amen.**

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.

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